The Enimie of Idleneſſe:

Teaching a perfect platforme howe to indite *Epiſtles and Letters* of all ſorts: as well by anſwere as otherwiſe: no leſſe profitable then pleaſaunt.

The whole diuided into foure Bookes: nowe newly published and augmented by W. F.

William Fulwood

¶ The Contentes appeare in the Table at the latter end thereof.

This Booke by practiſe of the penne,
And iudgement of the wiſe:
Standes Enimie to Idleneſſe,
And friend to Exerciſe.

¶ Imprinted at London by *Henrie Middleton*, dwelling in Fleetſtreate, at the ſigne of the Falcon.

ANNO. 1578.

The 1st Edit. in 1568. Herbert p. 960

Francis Edward Freeland.

Edwards (W.)
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C. 38. d. 3.

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BRITISH MUSEUM

TO THE RIGHT worshipful and vertuous, Maister Anthonie Radcliffe, Maister of the worshipfull Companie of the Merchant Taylors of London, and other the Wardens and Commonaltie of the same: All increase of worship, with prosperous proceedings, and eternall felicitie.

WHo couets craggie rock to clime
of high *Parnassus* hill,
Or of the happie *Helicon*,
to drawe and drinke his fill:

Let him the worthy workes surview
of *Phare* that famous wight,
Or happie phrase of *Heywoods* verse,
or *Turberuyles* aright.

Or *Googe*, or *Golding*, *Gascoyne* else,
or *Churchyard*, *Whetstones*, *Twyne*:
Or twentie worthy writers moe,
that drawe by learned lyne.

Whose painful pen hath wel procurd
each one his proper prayse:
Whose right renoune aboue ỹ skies
triumphant fame shall rayse.

And haste him hence: No such thing
thats worthie scarce ỹ view, (here
Saue only how to learne t' indite
a Letter, this is true.

Appelles painted peece packt hence,
so is *Pigmalions* skill,
No curious cunning coucheth here,
fine fancies to fulfill.

Here restes a plaine vnpolisht worke,
whereat grosse heades may grope:
And find therein some needful thing,
for their behoofe (I hope.)

Who thus doth thinke, he surely sha
haue that he thinkes to finde:
A worke that may right well (I trust
content th' indifferent minde.

And ſuch a worke as needfull is,
(ſo doth experience proue,)
Where vrgent matters of our owne,
or friends to write vs moue.

As for example, when our friend
in any forreigne land,
Farre diſtant is, and we deſire
to let him vnderſtand,

Of this or that, of warres, of peace,
of ſtraungie newes, or elſe,
Of other things that neede requires,
this worke the practiſe tels,

And ſhewes by louing letter, how
our minde ſhall be diſcuſt,
What order, & what Methode eake,
therein obſerue we muſt.

How to beginne, how to proceede,
and how the finall end
Muſt ordred be in each affaire,
to foe, or elſe to friend.

So that perusing these precepts
in euery point throughout,
A Letter, or Epistle well
compose we shall no dout.

By which most needefull thing wee
communicate our heart (may
Vnto our friend, though distance farr
haue vs remou'd apart.

By Letter we may absence make,
euen presence selfe to be,
And talke with him as face to face
together we did see.

By letter we may tell our ioy,
by letter shewe our griefe:
By letter from our friend againe,
we may receiue reliefe.

By letter what so heart can thinke,
or what can head deuise,
To friend or foe, the same we may
present before his eyes.

Our

Our horſe at home in ſtable ſtandes,
our purſe alſo we ſpare,
When louing letters trot betweene,
and minde to minde declare.

It blabbeth not abroad the hid
and ſecrete of our minde,
To any one, ſaue vnto him,
to whom we haue aſsignde.

And looke what ſo we charge it tell,
it miſſeth not a iote:
Wheremeſsinger by word of mouth
might hap forget his note,

And either tell ſomewhat too much,
or elſe leaue ſome vntolde:
So that the little letter well
to truſt we may be bolde.

More might I proue in prayſe hereof,
but ſure it ſmally needeth:
For verie neede it ſelfe the proofe,
in euerie braine nowe breedeth.

Though then this present worke perhaps
be not so finely pend,
As such a matter might require,
yet pardon do me lend.

For know you sure, I meane not I,
the cunning Clearkes to teach:
But rather to th' vnlearned sort,
a fewe precepts to preach:

A needlesse thing (no doubt) it were,
vnto the body sound,
To minister Physicians ayde,
where no disease is found.

But if disdayning toungs do say,
'tis boldly done of thee,
To take in hand so great a charge,
thou shouldst haue let it bee:

That other some more learned head,
or man of yeares more graue,
Might haue depainted out the same,
with phrases fine and braue.

Ile thus replie. It's better that
the body ſhould be fed,
With bread of Barlie, then it ſhould
for lacke of foode be dead.

So yet if *Momus* hap to mowe,
or *Zoylus* chaunce to chide,
(Whoſe churliſh checks each painful
of force ſomtime muſt bide.) (pen

Then to your worſhips I appeale,
for iuſt defence herein,
Requeſting that your lawfull ayde,
and fauour I may win.

which once obtaind (I make acompt)
will fully counteruaile,
The baſeneſſe of my ſimple ſtyle,
that elſe might hap to quaile,

Throgh baneful bit of ſtinging tongs
that neuer ceaſe to clatter,
In corners darke with deepe deſpite,
againſt each modeſt matter.

Therefore in humble wise (I say)
your patronage I craue,
From rude and ranck reproches all,
this simple worke to saue.

So shall you stil encourage me,
to practise further paines,
And pray for your prosperities,
to him that rules and reignes,

In heauen aboue, where I doe wish,
(when ye haue runne this race
Of mortall life) your worships all,
to haue a dwelling place.

Yours at commaundemente,

W. Fulwodd.

To the reasonable Reader.

AS many men, so many mindes. As many faces so many fauours. It is seldome seene, two men to be of one minde, nor two faces of one fauour. A very hard matter were it then for one man, to painte rightly all fauours, but muche harder to please well all fancies: for that were to doe that which neuer yet was done. And as I am no perfect painter, (for that I cannot cunningly iudge of all colours:) so am I neither a pleasing Poet, (for that I am ignorant of a number of notable fictions, wherewith some others are fully fraughted:) yet will I doe mine indeuour to please as many as I maye, especially such, as will rest themselues vppon reason, the other to please it were very geason.

But nowe let vs come neare to the matter. The cunning clearke hath small neede of a teacher. It is the vnskilfull scholer

ſcholer that wanteth inſtructions. Mine onely intent therefore at this inſtant is to place downe ſuch præcepts, and ſet foorth ſuch inſtructions, as may (in mine opinion) beſt ſerue to edifie the ignorant: and thoſe not vnprofitable, but very needfull. The matter that I meane to intreat of, I haue intituled, The Enimie of Idleneſſe. It conſiſteth chiefly vppon ſundrie neceſſarie inſtructions and examples, for the inditing and compoſing of Epiſtles & Letters, whiche title I haue thought conuenient to be added therevnto, for that not onely, when weightie buſines and vrgent affaires require, it may ſtand thee in good ſteede: but alſo at idle times, when opportunitie permitteth, for the auoyding of idleneſſe (the capitall enimie to all good exerciſe, & common conſumer of youth,) this woorke teacheth thee in what ſorte thou mayeſt (I ſay at ſuch vacant times) take thy penne in hande and gratifie thy friend with ſome prettie or pleaſant conceite: whereby thou ſhalt not onely obteine

teine at his handes the more friendſhippe, but alſo purchaſe to thy ſelfe the more experience, which conſequently will turne both to thy pleaſure and profite. And not that onely ſhalt thou learne by reading theſe leaues, but alſo prettily to quipp thy foe, and orderly to aunſwere whome ſoeuer ſhall write vnto thee, bee it friend or foe, high or lowe, rich or poore, old or yong, or whatſoeuer he bee. Wherein howe ignorant a great number are, & what blockiſhe Letters doe paſſe betweene many & ſo conſequently what neede of reformation, I referre me to thy reaſonable conſideration. Well I wot, and willingly will confeſſe, that of many other I am the moſt vnmeeteſt to take this charge in hand, as well for lack of learning as want of wiſedome, and yet as apte as any in reſpecte of good will to ayde the ignorant, and to beſtowe abroade the ſimple talent, that God hath lent me: wherein how ſlowe and vnwilling to doe the like many learned and wiſe are, who farre better might profite

their

*their countrie, (the aduauncement wher-of ought chiefly to be preferred) with ſob-bing ſighes may ſorrowfully be conſidered: & haue (no doubt) great need to be ſpurd and prickt forward, euen like vnto fatte loytring iades that ſticke faſt in the myre: when the litle leane nagge ſpurteth on a-pace. I truſt thou ſhalt herein finde varie-tie & choyce of matter, ſufficient to ſatiſ-fie thy expectation, and ſuch as may ſerue for thy commoditie: ſo doeing I haue my deſire. Be not then too carping curious, e-ſpecially aboue thy capacitie, that the olde Prouerbe (*Aſinus ad Lyram*) be not verified in thee. Thus fare thou well.*

The

¶ The Booke to the lookers on.

WHo lackes experience orderly t' indite,
A Letter or Epiſtle to his friend,
Who willing would in friendly ſort requite,
The friendſhip had by letters friendly pend:
Or who his foe (that hath him offred wrong)
Would gladly teach to ſing the ſelfeſame ſong.

Who would to Lord or Ladie write his will,
To rich or poore expreſſe in plaine his minde:
Who ſo aright would rule his quiuering quill,
In great or ſmall affaires to him aſsignde:
Let ſuch (I ſay) my leaues and lines well viewe,
So ſhall they finde the forme and order due.

And if I then a double thankes deſerue,
Yet ſingle ſhare I ſeeke but to obteine:
From reaſons rule I wiſh no man to ſwerue,
Thou mayſt by me, I nought by thee ſhal gaine,
Report a truth, be not too curious nice:
Els ſhalt thou knowe of Midas eares the price.

8 JU86

Conteyninge certeine NECESSARIE INstructions for the inditing of Epistles and Letters, with their examples: And first of the definition, inuention, and commendation of an Epistle or Letter.

FOr as much as wee are determined at this present to intreat of the inditing & composing of Epistles and Letters, we doe therefore thincke it conuenient (*more Philosophorum*) first of all to define what an Epistle or letter is, to the end that the matter which we take in hande maye the better be vnderstoode, (wherein also we intend to bē briefe.)

An Epistle therfore or letter is nothing els, but a declaration (by writing) of the mindes of such as bee absent, one of them to another, euen as though they were present. And as touching Definition.

ching the certeintie where & when the ſame was firſt inuẽted, ſurely I thinke it not greatly to the purpoſe, neither haue I much ſearched to knowe it: yet do I remember, that the ancient Poet Lucane doth giue vs ſome cauſe to cõiecture, that the inuention of Epiſtles was firſt found out in the citie *Memphis*, ſaying thus, *Conficitur bibula Mẽphitis charta papyro.* And ſurely by the opinion of ſundrie others, the ſame ſhould appeare to haue bene inuented long before the vſe of Orthographie was known: For the Egyptians before the deuiſe of Orthographie or writing was practiſed, did accuſtome to communicate their minds one to another by certeine figures, characters, & ſhapes of thinges, which ſerued them in ſteed of Epiſtles or letters: wherby the antiquitie therof apperteth to be ſuch, as the ſame may rightly be cõiectured to be brought forth euen almoſt with the creation of man. So that it ſhould now ſeeme altogether needles, to giue any further commendation thervnto,

were

were it not that a good thing cānot be too much praiſed: for (ouer & beſides that wōderful antiquitie) the very cōtinual and daily neceſſitie thereof, together with the cōuenient & profitable direction thereby, either of our owne buſines or others, doth greatly aduance the due cōmendation of the ſame: wherein alſo we may not forget the ſingular delectation of mind that we often poſſeſſe therby, in the pleaſant diſcourſing with our friends, and as it were in the enioying of their cōpanie, and preſence, euen at ſuch time as when they be farre diſtant from vs, which no doubt ſtrongly rendreth the vſe of Epiſtles and Letters to be moſt needefull and commodious.

Of Epiſtles or letters there be three principal ſorts, for ſome are addreſſed to our ſuperiours, as to emperours, kings, princes, &c. Some to our equals as to merchāts, burgeſſes, citizens, &c. Some to our inferiors, as to ſeruantes, labourers, &c. If we ſpeake or write of or to our ſuperiors, we muſt do it with

nour, humilitie & reuerence, vsing to their personages superlatiue & comparatiue termes: as, Most high, most mightie, right honourable, most redoubted, most loyall, most worthie, most renowmed: and so of the rest, altogether according to the qualitie of their personages. And it is to be noted that of superlatiue, comparatiue, positiue or diminutiue termes, wee must vse but three at once at the most.

Note also that most commonly in Epistles and Letters, there be three necessarie pointes to be obserued. The first is the salutation or recommendation, which is made in sundrie maners, according to the pleasure of the inditer, as may well be perceiued by diuers styles hereafter following.

The seconde is the Subscription, which must be done according to the estate of the writer, and the qualitie of the person to whome we write: For to our superiours wee must write at the right side in the nether end of the paper, saying: By your most humble

and

and obedient ſonne, or ſeruant, &c. Or, Yours to commaund, &c. And to our equals we muſt write towards the middſt of the paper ſaying: By your faithful friend for euer, &c. Or, Yours aſſured, &c. To our inferiours wee maye write on highe at the lefte hand ſaying: By yours, &c.

The third is the Superſcription, which muſt be vppon the backeſide, the letter beeing cloſed, ſealed, and packed vp in ſeemely ſort, whereupon muſt bee written his name to whom the letters ſhould be addreſſed, & his dwelling place (if it be not notoriouſly knowne) placing therewith the name of his Dignitie, Lordſhip, Office, Nobilitie, Science, or Parentage: And if wee write moe of them than one, the chiefeſt and permanent dignities muſt be written firſt, then the conſanguinitie, and afterward the mutable dignitie, as for example: To my Lord of ſuch a place, my couſin, Maiſter of the Requeſtes, &c. If wee write to our Superiour, wee muſt vſe

all honour and reuerence without embasing his name, or style, as, To the King our Souereigne Lord: To our Reuerend father in God the Bishoppe of, &c. To the highe and mightie Lord, my Lord of, &c. To my Lord of, &c.

If wee write to oure equall, wee must place in the superscription, his name, and the name of his dignitie or office, furnished with a seemely positiue or two at the moste, correspondent to the manners and dignities of the person, as, To the righte worshipfull such a one, Merchant and citizen of London. To his most assured, (or trustie) friend, such a one, &c. If we write to our inferiour, wee may vse in our superscription: To his louing sonne, such a one, &c. To his trustie seruaunt, such a one, &c.

It is to be noted, that it becommeth not an inferiour person, writing or addressing his words to his superior, to speake or write, by the imparatiue or cōmanding mood, as if one should say

ſay thus: Souereigne king, behold a valiant man, make him knight: Behold ſuch a one, who is a good Clerke, giue him a benefice: But with all humilitie we muſt ſay: Worthie ſouereigne, I aſſure your maieſtie that he is an experte man, pleaſeth it you to haue him in remembrance. Such a one ſeemeth vnto me to be very learned and ſkilfull, it were a charitable deede of your maieſtie, to prouide for him, and therefore I am bold to commit him to your remembrance.

If wee addreſſe our Letters to our equall, wee muſt write with a certeine familiar reuerence, vſing poſitiue and comparatiue termes, and very fewe ſuperlatiue, as, Wiſe, ſage, honourable, worſhipful, diſcrete, renowmed, &c.

If we write to our inferiour, wee maye vſe a certeine kinde of modeſt and ciuil authoritie, in giuing them plainely to vnderſtande oure intent and purpoſe.

A merchant hauing many ſeruants,

to his chiefest maye speake or write by this terme, You: but to them whom hee lesse esteemeth, and are more subiecte to correction, hee may vse this terme, Thou, or otherwise at his discretion. Also a father to his sonne may do the like.

If Epistles or letters should be written amongst fond, lunatike, or folkes without reason, to such maner of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remaineth vnfurnished, and for that *Stultorum infinitus est numerus*, I will declare something of that which I haue seene and heard: For some write thus, Patrick Spendall Prince of pouertie, to his Gossip Dauie Dawcocke Doctour of dronkenship sendeth greeting, &c.

Before wee take in hand the material instrumentes wherewith to write an Epistle or Letter, we haue chiefely to consider these pointes following: to witt, the estate, dignitie, or qualitie of him vnto whome wee write:

write: whether he be a publique perſon, or a priuate, whether he be rich or pore, a friend or an enimie: alſo whether he be of our familiar acquaintance, or but a ſtranger vnto vs. There bee ſome of ſo ouerthwart a nature, that they neuer take pleaſure to reade any thinge that is written vnto them, be the matter neuer ſo pleaſaunt or eloquent: vnto ſuche it behoueth to write pithily and briefly: But to them whome we knowe doe take pleaſure in reading of letters, we ſhould, and may without daunger, write both amply and eloquently.

When we write to the Spiritualtie, we muſt reuerence them, and that by right: for ſuche perſons are called of God to high dignities: and if we requeſt any thing at their handes, wee muſt humble our ſelues, giuing them that honour and reuerence whiche is iuſtly due vnto them. Yet we muſte warely take heede that we exalt them not too much and more then reaſon would permit, for ſo might we be no-

noted of flatterie and adulation, and they themselues also might therwithall iustly be offended: therefore let vs take heede that we write not rashely or vnaduisedly.

But if we write to our friende, we may make our Epistle or Letter, long or short, as we shall think best, and as it shalbe most delectable: For a friend taketh all thinges agreeable and in good parte, and excuseth euery thing that he may reasonably excuse, where as the enimie contrariwise quickly reprehendeth and argueth, yea, where there is no fault nor cause of offence. And therfore he that writeth to a person of small acquaintaunce, or where he doubteth will be small estimation made of his writing, must wittily and first of all declare, that he hath iust occasion, for some honest cause, to beare him good will, & therfore at that present hath the rather thought good to visite him with his letters: but not to vaunt himselfe, nor to write arrogantly, as to say, I would that you should

vnder-

vnderſtand what I am, &c. And then afterward to be briefe & circumſpect.

And aboue all things we muſt take heede, that we write not of higher matters, then our knowledge or capacitie doth comprehend; for thereby are fooles knowen and manifeſted, euen as they bee that preſume to diſpute of thinges, that either they vnderſtand not, or elſe haue very little knowledge in them.

Alſo we muſte not write to them that be ſimple & ignorant by tearmes that be ſtraunge and vnknown, for ſo ſhould they haue iuſt occaſion to ſuſpect, that we deride and mock them.

And in fine retein this for a principle, that the beſt language that may be, is the common & familiar ſpeach, and not that of rare & diffuſed phraſes, or vnckthorne tearmes skummed frō the Latine, nor of too baſe tearmes and barbarous, or tearmes vnknowen, except in certeine places, for there is nothing more decent, then to keepe a meane in all thinges, & nothing more

ſure, then

then to swim betweene two Riuers, *Nam in medio consistit virtus*. And as Horace saith.

Est modus in rebus, sunt certi denig, fines,
Quos vltrà citrâq, nequit cõsistere rectũ:
A meane there is in matters all,
and certeine bounds are pight:
On this side or beyonde the which,
nothing can stand thats right.

Furthermore, it is to be considered, whether the matter that wee write of be honest, iuste, or suche like: or whether it be slaunderous, doubtful, obscure, &c. For if the matter of it selfe be honest and perfect, then needeth it but small persuasion: but if it bee doubtfull or obscure, it behoueth to make the larger discourses: if it bee slaũderous or vnhoneſt, then must be added thervnto agreeable remedies: as Terence doth, excusing dissolute persons, for he saith, It is either through negligence of their parents, or for pouertie, or by flatterie. And so likewise, he that would defende a theefe, may alledge that it was done through com-

panie

panie, or euill counſel, or through pouertie, or that hee was diſtract of his witts. Who ſo will more circumſpectly and narrowly intreate of ſuch matters, let them reade Maiſter Wilſons Rethorike, or Maiſter Raynoldes.

Moreouer, there be ſundrie other ſortes of Epiſtles and letters, for ſome are Theological or diuine, as be the epiſtles of *Plato*, of *Denis*, and of the Apoſtle *S. Paule*, *S. Peter*, *S. Iames*, and *S. Iohn*: other ſome are of manners and vertues, as thoſe of *S. Auguſtine*, *S. Hierome*, *S. Ambroſe*, *Seneca*, *Cyprian*: and other ſome are of great importance, as of peace, warre, and gouernment: other ſome of newes: other of recommendations: other of admonition: other of loue, as be thoſe of *Ouid*, and of *Propertius*: other of domeſticall familiaritie: and other ſome are pleaſant and ioyfull. But in this little volume we will onely intreate of the moſt vſual, and of ſome diffuſedly, & the ouerplus ſhal remaine to the imagination of gentle mindes, who by the

ſkill

skill of their penne, were able to repaire the whole ruine of Rhetorike, if there should happen any destruction or detriment.

Euery Epistle is either of Doctrine, of Mirth, or of Grauitie. The Epistle of Doctrine is that, wherein are expressed all good and euill things to them that be absent. That of Mirth is, whiche by pleasaunt, longe, and familiar language, is made either to comfort, to reioyce, or to get the good will aud beneuolence of them whome we write vnto. And that of Grauitie is, when the matter is moral or ciuil, &c.

And all these three sortes doe tend to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regarde to this ende, to profite and instruct them vnto whome he writeth. He that writes of mirth, must tend to recreation and pastime, vsing ioyfull and merrie language, pleasant speach, & iests. He that intreteth of grauitie, must haue respect to honor & profit.

Example

Example of an Epiſtle of Doctrine.

THE Epiſtle of Doctrine may be certeine, or doubtfull in his ſubſtaunce: certeine, when we render a cauſe, reaſon, authoritie, or opinion of that which we write: doubtfull, when we leaue the matter in ſuſpenſe or not fully condeſcended vppon, as if we ſhould write thus: You haue written vnto me to certifie you, whether ſorcerers do vſe to ride vpon a beezom, & practiſe ſuch other like trim trãmes. For anſwere: Seeing that of many ſuch like matters, there be diuerſe opinions, I leaue the caſe euen as it is: For in this matter and other of greater importance, wiſer men then I, do ſtand in doubt, I will therefore holde my peace, and make you none other aunſwere.

Example of an Epiſtle of Mirth.

AN Epiſtle or letter of Mirth, muſt be indited with pleſant language, as to ſay thus: For newes in theſe quarters you ſhall vnderſtand, that

that one of our neighbours is lately returned from Turkie, and hath tolde me for a certeintie, that ỹ great Turk doth altogether wallowe in worldly plesures, wherin he setteth his whole felicitie. And amongst other his pastimes, he deliteth in singing & Musicians, whom at the beginning of Winter he sendeth into a certeine countrie so colde, that their voyces & tunes as sone as they are out of their mouths, doe incontinently remaine altogether frosen, vntill such time that the Winter be past: And when the Springe-time approcheth, then this greate Turke accompanied with the Ladies and damsels of the Countrie, causeth sundrie great feastes and banquets to bée made, remayning there till the Sunne ware warme. And then begin the voices and tunes of the yéere past, to vnfrise and thawe, resounding verie melodiously in the Aire throughout the whole countrie, &c.

Example of an Epistle of Gratitie.

An

AN Epiſtle of Grauitie, as before is ſaid, muſt be of Moral or ciuil matters tending to honour: as to ſay thus. Syr, ſeeing that the publique weale is to be preferred before particular profite, howe can we honeſtly refuſe this combate? And if for the mainteining of the faith of Jeſus Chriſte againſt the Turke, we ought to ſpare neither bodie nor goods: what may be ſaide of the refuſall, delay, or ſubtile reaſons, but that we be cowardes, traytors, wicked heretikes, and worthie of perpetuall reproche? For my parte, I will rather quite abandon and put all in hazarde, then otherwiſe: The like I alſo requeſte and counſell you to doe, to the ende that we may get euerlaſting honour, &c.

¶ *The diuiſion of an Epiſtle or letter.*

IT is to bee noted that euery Epiſtle conteineth three partes, euen as an argument doeth, whiche conſiſ-

teth of the *Maior*, the *Minor*, and *Concluſion*, whiche the Orators call the *Cauſe*, the *Intent*, & the *Conſequence*. The *Cauſe* is in place of the *Maior*, whiche moueth or conſtraineth vs to write to an other, willing to ſignifie vnto them our minde. The *Intent* is in ſteade of the *Minor*, whereby wee giue them to vnderſtande what our minde is by Epiſtle or letter. The *Conſequent* or *Concluſion* is of it ſelfe ſufficiently knowen.

The firſt ſtyle or manner wherein the Cauſe is ſpecified.

SIr you haue written vnto me, and deſired me that I would lend and ſend to you by your Lackie this bearer one of my bookes for your recreation & paſtime. And for that by your Epiſtle ſo eloquently compoſed and indited, I perceiue your great affection and deſire: therefore am I conſtrained, and (by your letters full of humanitie) compelled, to make you anſweare, as one, who altogether is determined to ſhew you that pleaſure to lend and ſend you the booke that you demaund:

demaund: for in ſo doing I hope that (*in caſu ſimili vel maiori,*) you will anſwere me according to my expectatiõ, which may ingender betweẽ vs not only a mutuall loue, but alſo a perpetual beneuolence, & cõtinual good will.

The three foreſaid partes muſt be in euery Letter & Epiſtle, either couertly or plainely. And a man may alſo adde thervnto diuerſe and ſundrie other neceſſarie clauſes, but euery thing in as briefe order as may be, & according as the cauſe requireth and importeth: and it is not needful alwayes to write the cauſe, but it is requiſite to write the intent and the conſequence or cõcluſion; for the conſequence dependeth of the two firſte, the whiche muſt be very much, either perſuading or diſſuading. He that can artificially and cunningly handle an Epiſtle, may begin with the intent, afterwards tell the cauſe, & end with the cõſequence: or begin with the conſequence, after declare the intent, and then the cauſe, ordring the whole matter as vnto him ſelfe ſhall ſeeme beſt & moſt decent.

¶ The second style, wherein the Cause is first, afterwarde the Intent, and then the Conclusion.

The Cause. THe thing which God and nature would principally shoulde be desired with moste heartie affection, & the which I perceiue to be imprinted in my selfe more then any other thing, (my singular and perfect friend,) is to knowe, to learne, & to practise all honestie and humanitie. And for that aboue all Orators writing of humanitie, the sentences of Tullie are preferred, and for that he is estéemed of all men the prince of eloquence, (yet notwithstanding partely vnknowen in these quarters,) & notoriously manifested at Paris the founteine of science, therfore haue I thought good to write vnto you, as to him whom I account my singular friend, requesting you aboue all the pleasures that you desire to doe me: and also that you hope (as I may imagine) that it may be the cause to erect & make me a man of vnderstanding, ỹ it would please you to

The Intent.

The Conclusion.

sende

ſende me the booke of Tullie. And in ſo ſending, I will not forget the recompenſe of your humanitie, which ſhall not be defrauded by me through ingratitude, &c.

¶ *The third ſtyle in this order, the intent, the cauſe, and the concluſion.*

I Would, deere friend, that you tooke as great pleaſure to lend me the Paradoxes of Cicero, as I deſire to haue them of you, and throughly to peruſe them ouer by continuall reading, but I haue alwayes deferred to demaund them of you, becauſe they were needeful for you in your ordinarie lectures. Notwithſtanding for that I am now aduertiſed, ỹ your lecture hath taken end, to your great honor and good renowme, I ſuppoſe that the booke is out of your ſeruice, together alſo as I vnderſtand, it is more corrected then any other. For this cauſe I requeſt you to ſend it me: the which I hope you will eaſily performe. And ſo doing I ſhall acknowledge the good will which you

The Intent.

The Cauſe.

The Concluſion.

beare vnto me, in sending me the book whiche perchaunce you loue best, and wherof it may be that you haue most neede: and shalbe bound to lende you what so euer you shall demaunde of me according to my possibilitie: promising moreouer both my selfe and my goods at your commaundement, &c.

The fourth style in this order, the Conclusion, the Cause, and the Intente.

Conclusion. YOu should doe me a great and singular pleasure, yea & also should bind me for euer, if it wold please you to agree to my request, which is nothing preiudiciall vnto you, and vnto me very necessarie and profitable. It is to lend me your book of Rhetorike, for many times, when I talke or declare a matter, to the end to perswade, dissuade, or other wise, I perceiue my selfe to naked and vnfurnished of termes and phrases apt for the purpose, and such as I accustomably vse, I apply them so yl, y every one is wearie, and ceaseth to giue eare vnto me, for the discord of my speech. But if any be carie to heare y end, they be ether more ignorant

ignorant womẽ, or elſe ſuch as deride me, to my ſhame, confuſion, and great dishonor. Therfore I am conſtrained humbly to require you, that it would pleaſe you to lend me your book of Rethorike, for to haue therof the copie, to the end ỹ I may avoyd ſuch inconuenience, which happeth to me through the fondnes & abuſe of my language. Intention.

Here is to be noted that the concluſion is made but in three ſortes onely: to wit, by Amplification and inlarging, by Commiſeration and pittie, or by Epiloge and briefe rehearſall. By Amplification, as inducing laughter or ioy: by Commiſeration, as in moving to pittie or pardon: by Epiloge or concluſion, as in collecting briefely together that which hath bene amply and at large declared in the Epiſtle before, eſpecially when it conteineth many and long partes. And the Epiloge is made to the end the Readers or hearers be not defrauded of the purpoſe and concluſiõ. But this is more requiſite in Epiſtles, then in Letters, for letters ſhould be briefe and ſhort.

beare vnto me, in sending me the book whiche perchaunce you loue best, and wherof it may be that you haue most neede: and shalbe bound to lende you what so euer you shall demaunde of me acording to my possibilitie: promising moreouer both my selfe and my goods at your commaundement, &c.

¶ *The fourth style in this order, the Conclusion, the Cause, and the Intent.*

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ignorant women, or elſe ſuch as deride me, to my ſhame, confuſion, and great diſhonor. Therfore I am conſtrained humbly to require you, that it would pleaſe you to lend me your booke of Rethorike, for to haue therof the copie, to the end ỹ I may avoyd ſuch inconuenience, which happeth to me through the fondnes & abuſe of my language. Intention.

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And yet becauſe this place ſhall not be left darkely and obſcurely, I will giue more ample intelligence of commiſeration, Amplification, Epiloge, & alſo of Demonſtration. Cõmiſeration muſt be made of ſweete, pitiful, & humble language, like to a Comedie, and muſt be brefe, for it is inough if a man doe but ſomewhat moue the audience to pittie: as to ſay thus with humble modeſtie: Would to God, right worſhipfull, that I had wept to you, and not to haue prouoked you to weepe: for with greate paine can I ſcarce vtter one onely worde of mine intent, through the abundance of teares which my heart cauſeth to diſtill from mine eyes, &c.

Amplification is made, when to moue the audience to honeſt mirth & ſometimes to indignation, or ſometimes to pitie, there is ſpoken in augmenting the termes of the cõcluſion, ſome matter ſtill more & more to increaſe thoſe tearmes & phraſes: as to ſay thus, Right honorable, I aduertiſe

you

you that the cauſe appertaineth to God, & to men of great authoritie. Alſo, if you will not accept this charge, you refuſe a great goodneſſe & honour which God doth miniſter vnto you.

The Epiloge by nature ſhould be briefe, and is made alwayes at the end of the diſcourſe, when briefely and in ſumme, the reaſons and arguments in diuers places diſperſed, are reduced together to be the better fixed and imprinted in the memorie of the Audience, as to ſay, Right honourable, and worſhipfull, what wil you that I ſay vnto you? I haue firſt told you ſuch a thing, and ſuch a thing, &c. and haue proued it by ſuch reaſons, &c.

The concluſion Demonſtratiue is made, as if a man ſhould ſay thus: For the excellent beauties of women whiche are of ſuch Angelical ſhape, hauing the loke of ſuch ardent liuelyhood, and the ſpeache ſo gratious, doe paſſingly enamour the mindes of men.

Furthermore, it is to be noted, that

diuers Epistles may begin with a perfecte sentence, authoritie, or common Prouerbe: prouided that it be altogether agreeable to the purpose that we intend to persuade or dissuade, as for example.

Denys the tyrant, writeth to the Burgesses of Naples.

A confirmation.

WHosoeuer denieth his souereigne that, whiche iustly to him is due, is altogether vnexcusable: For the souereigne Lord may and ought for the affaires of him and his countrie, demaund ayd of his subiects, for to conserue them in peace, seeing that for them he daily hazardeth himselfe in a thousand perils of death. Now so it is that I haue demanded of you an hundreth thousand ducates, and v. thousand men, for to make warre vppon the king of Chipre: which demaunde you would not, or else haue disdained to vnderstande, much lesse to accomplishe: 1. Wlaying then the othe that you

An other cõfirmation which is in forme of the Minor.

Two other reasons, con-

you made vnto mée, I thought you would haue kept promiſe and fealtie: 2. And conſidering alſo that you are not ignorant of the great neceſſitie that I haue both of men and money, for the which I haue often ſummoned and required you: Therefore, ſéeing your diſloyaltie and rebellion, I accompte you as enimies, and haue determined to extende vppon you mine indignation and crueltie, euen to the abandoning and ranſacking of you & your citie by fire and ſworde, and generall pillage of all your goods without any fauour or pardon, the whiche thing you might haue auoyded by loue, loyaltie, and obedience.

firming and augmenting that whiche goeth before.

Concluſion.

An anſwere to the ſame in like maner and fourme.

THE Lawe of impoſſibilitie is ſo great, moſt highe and redoubted Soueraigne, that thereby euery man ought ſo be, & is lawfully excuſed and free of all ſummoning and requeſt: for there

The Minor.

there as is not wherewithall, neither dominion nor paiment taketh place: according to the common Prouerbe, Where nothing is to be had, the king loseth his right. And as long as wee had wherewithall, our good will, and loyall courage hath alwayes obeyed you, plainely manifesting vnto you our fealtie and obedience, euen to the very consummation of our goods, and slaughter of the strong men, & youth of oure Citie: in such sort that nowe we haue nothing remayning vnto vs, but only the good will: beseeching you most humbly to mitigate, & assuage your anger and furie, considering the great pitie and pouertie of vs.

A Prouerbe.

The conclusion.

A threefold consideration to be had in all Letters.

Note that in all Letters, or in most part of them, three thinges ought to be obserued: To witt, that the demaund be iust, that it be possible, and to shew the possibilitie, assigning the reward of the benefite, and if these thinges bee not expressly set downe, then are they vnderstanded. For if a poore

poore man write vnto a riche, to lend him money, it is not needefull to declare his demaunde to bee iuſt, nor to declare his poſſibilitie: but it ſufficeth to praiſe the riche man of his vertue and liberalitie, whereby hee helpeth the poore which are ſuccourleſſe.

Alſo he that demaundeth to binde himſelfe, needeth not to ſpeake of the reward of the pleaſure, nor likewiſe when the father writeth to his ſonne, or the maiſter to his ſeruaunt, nor when a man writeth to his friend.

And here are to bee noted foure things whiche lett and hinder the demaund from beeing graunted. Foure things to be noted.

The firſt is to demaund a thing too great, and more than a man ought, wherefore ſaith Cato, *Quod iuſtum eſt petito*, Aſke that is right and no more.

The ſecond is the time: as to demaunde yce in Summer, or that one ſhould pay an obligation, or rent, before the time be expired.

The third is the place: as if my debter ſhould owe mee x. pound, to be paide

paide in the Royal Exchange, and I ſhould demaunde it in Weſtminſter Hall.

The fourth is the cauſe: as to demaunde that whiche hath beene promiſed, notwithſtanding any thinge done or ſaid within the time certeine to the contrarie, and that the ſame be not on the other part perfourmed. As for example: O Lord Chriſt, I ought to haue and poſſeſſe heauen, I am a Chriſtian, I craue it of thée: truly (he wil ſay) I haue giuen thée heauen, if it be ſo that thou accompliſh the will of my father which is in heauen.

Moreouer, if it happen that in Letters it be needfull to make partes and diuiſions, let it be done with breuitie: and likewiſe if there be a Narration, as of newes from the Court, or of warrs, it muſt be diſpatcht very briefly, and plainely, in vſing common termes, without long clauſes or parentheſes.

Thus hauing nowe declared and ſet foorth at large moſt part of the neceſſa-

ceſſarie precepts, which belong to the well compoſing and inditing of Epiſtles and Letters, (I ſay neceſſarie, for if a man ſhould make and compoſe an Epiſtle well either in Engliſh or in any other language, it were needefull to haue the perfecte vnderſtanding of all the Rules both of Grammar and Rhetoricke:) preſently ſhalbe deſcribed the ſtyle and fourme of certeine other Letters. And firſt when one man writeth for an other, commending him, to the end he might obteine ſome dignitie or preferment: and ſuch a Letter muſt conteine foure parts.

The firſt way, to get beneuolence, is in decent prayſing of him vnto whome wee write, for his liberalitie, his bountifulneſſe, his iuſtice, his vertue, &c.

The ſecond way to purchaſe beneuolence vnto him for whome wee write, is to ſay, that he is modeſt, gentle to euery one, and a man not voyd of knowledge.

The third is, to make the demaund

honeſtly

honeſtly and modeſtly, whiche muſt be deuoyd of the foure letts and impedimentes whereof wee lately made mention: and in ſo doing, that it bee iuſt, reaſonable, and facil, and for the which he vnto whome we doe write, may haue either honour or profite by graunting it.

The fourth to promiſe him all ſeruice and continual obedience, ſaying, that what ſoeuer is demaunded for & in the fauour of ſuch a man, is eſteemed as though it were for our ſelfe: as in this example.

A Letter written to the King, in fauour of one pretending the order of Knighthood.

IT behoueth me not (moſt Chriſtian King) to write familiarly to your ſacred Maieſtie, for ſo might I bee noted of preſumption and fooliſhe hardineſſe, but conſidering that great benignitie and humanitie, whereby you giue fauour and ſupportation not onely

onely vnto them that haue well deſerued it, but euen alſo vnto ſtraungers: For this cauſe therefore I haue taken audacitie to write vnto you, vnder hope to obteine that whiche I earneſtly and moſt humbly require. It is in ỹ behalfe of ſuch a one, a man both wiſe and valiant, whereof I atteſt vnto you by the knowledge that I haue of long time had of him, that his name, armes, and high proweſſe are approued of all people, in ſuch ſort that (none diſpraiſed) hee ought to haue the praiſe and price aboue any other. It is well knowne (worthie ſouereigne) what enterprſes, exploits, and ſubtilties in the feats of warres, he vſed at the expedition againſt the Turkes and Infidels, ſpecially at the voyage of, &c. where he carried away the honour, by report of men of good reputation & credite that were there preſent: as namely of ſuch a one, and ſuch a one. He is now determined and euen readie to depart homewardes: But for ỹ great affection that he hath

to ſerue your maieſtie (as hée proteſteth vnto me) hée would very gladly by your highnes be made Knight, and hath requeſted me to write for him to that end. And becauſe I conſider his demaund to be both iuſt, and honeſt, and that it is great reaſon and very conuenient, that he ſhould be preferred in honour, as one that hath rightly deſerued no leſſe, not onely wᵭ great paine & trauel of his bodie, but alſo wᵭ like hazard of his life, limms & goods: & that this ſhal be an occaſion giuing to other good, valiant, & hardie champions, to ſerue you alwayes better & better, wayting for ſuch like or better reward. Therefore doe I humbly beſéech you to haue him in remēbrance: promiſing your maieſtie, that aſwel I, as he and his, will render you immortall thankes, beſéeching God to mainteine and preſerue you in your triumphant and quiet reigne.

Note that we are not accuſtomed to ſpeake nor write by Thou, nor Thée, as diuers other nations (whom we call

ſtraungers

ſtraungers and barbarous people) do, except it be in ſome reſpectes: whereby is eaſily perceiued the loue, the gentle nature, humanitie, courteſie, reuerence, and honour that wee haue and beare one to another: yea, euen in writing and ſpeaking vnto our aduerſaries, and ſtraungers. Notwithſtanding, I wil not take in hand to reſtraine any man by rule or otherwiſe, to vſe either You, or Thou, ſeeing that many good Oratours haue heretofore vſed thoſe termes, in ſuch ſort, as hath beſt liked them: obſeruing (as I may rightly coniecture) the perfection of the Latine tongue. And likewiſe the Emperour, the King, the Iudge, and ſuche other perſonages, although their perſon bee ſingular, yet they vſe theſe termes, Wee ſay, Wee will, &c. And the cauſe is, for that they neither ſaye, nor doe any thing without counſel. Becauſe therefore our elders and betters haue ſo vſed them, and that they haue beene ſo obſerued time out of minde,

to ſerue your maieſtie (as hée proteſteth vnto me) hée would very gladly by your highnes be made Knight, and hath requeſted me to write for him to that end. And becauſe I conſider his demaund to be both iuſt, and honeſt, and that it is great reaſon and very conuenient, that he ſhould be preferred in honour, as one that hath rightly deſerued no leſſe, not onely wᵗ great paine & trauel of his bodie, but alſo wᵗ like hazard of his life, limms & goods: & that this ſhal be an occaſion giuing to other good, valiant, & hardie champions, to ſerue you alwayes better & better, wayting for ſuch like or better reward. Therefore doe I humbly beſéech you to haue him in remēbrance: promiſing your maieſtie, that aſwel I, as he and his, will render you immortall thankes, beſéeching God to mainteine and preſerue you in your triumphant and quiet reigne.

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and together also for other reasons, I leaue them to the iudgement of such as haue desire further to searche and finde out the causes of thinges: for I intend to be briefe.

How to write in a mans behalfe, in a Ciuil cause.

WRiting in a Ciuil cause, we must diuide our letter into foure parts. First to get the benuolence of him vnto whome we write, by praising of his iustice, or other vertue, agreeable to the matter that wee would obteine at his handes: saying, that the good hope that wee haue to obteine the thing that we demaund of him, doeth moue vs to write vnto him. Secondly, to purchase good will vnto him for whom we write. Thirdly, to get benuolence throughe the iust cause of the thing whereof we intreate: alledging it to be rightfull, plaine, and euident, and that therof may ensue great honour and commendation. Fourthly, to

ly, to open the demaund, requeſting that hee for whome wee write may be had in remembraunce, in promiſing our ſeruice, &c.

The Example.

THere is in you ſo great equitie of iuſtice, (right excellent and ſouereigne Iudge) that the ſame is manifeſtly knowne not onely vnto me, but alſo to the whole countrie: in ſuch ſort, that euery one may ſafely without any aduocate, cõmit his iuſt cauſe into your hands, how powre ſoeuer the man be, all feare, fauour, or diſdaine ſet a part, &c. For this cauſe, and for the mutuall loue betwixt vs: a ſtedfaſt hope doth incourage me to write vnto you, in the behalfe of one of my friends, vniuſtly oppreſſed by his aduerſarie, truſting that you will confirme vnto him his right. For I aduertiſe you (my Lorde,) that hee, for whom I write vnto you, is my auncient and ſpeciall friend, and well ac-

cepted of all men thorough his wise-dome and gentlenesse: yea, and by his vertues getteth the loue and good will of euery one. And because he hath be-fore you, my Lord, certeine processe of diuers wronges and verations done vnto him by his aduersarie, (as he hath informed me,) therefore hath he requested me to write vnto you in his behalfe, hoping that you will be vnto him a iust & fauourable Iudge. For this cause, and for that he is my very singular friend, and also for that I would shewe him any seruice or pleasure that I were able, I most earnestly and heartily beseeche you, to haue him in remembrance, for this and other his affaires, and processe depending before you. And in so doing, my Lord, he hath promised me to be your perpetual seruaunt and daily Oratour, praying to God for you and all your friendes, and so will all they doe that loue him, whereby you shalbe prayed for, & praised amongst many good & worthie men, of whome

he

he hath alwayes the familiaritie and good acquaintance.

How to write in ones behalfe, touching an offence or criminal cauſe.

IN a criminal cauſe of iuſt excuſe, the Letter muſt bee diuided into foure parts. Firſt to get beneuolence, by expreſſing the vncorruption and equitie of the Iudge, to whome we write: And as for the offender, to write that he hath alwayes lothed and abhorred ſuch a crime, whereof hee is accuſed or noted: & that in caſe he be culpable, yet the ſame was by meanes of ſome ſtraunge accident. Secondly, wee muſt ſay that although we neuer thought to haue written of any ſuch matters, yet we were moued thervnto, conſidering the commoditie & profite either publique or priuate, or the pitifull miſerie of him for whom we write, who in all other matters was of good cõuerſation, in whoſe perſon was neuer foũd any other notorious fault,

alledging his vertues and diligence: consequently, saying, that the man is to bee regarded, and not the fault.
Thirdly, to commut to memorie the praises of the accused, recounting his vertuous actes and good graces.
Fourthly, to promise that hee will no more do any such thing, but that from thencefoorth he will exercise all vertuous actes, offering all seruice, &c.

The Example.

I Knowe for certeintie (most vncorruptible Iudge) that you haue alwayes hated, abhorred, and had in abhomination all sortes of malefactours & euil persons, correcting them, and ministring vpright iustice, as much as in you is possible, especially such as through impietie are wilfull murtherers of their parentes, kinsefolks or neighbours. And for my part (most worthie & rightful Iudge,) I do not onely require to flee their companie, but also detest their crueltie, in such

ſuch ſorte (as beeing contrarie to all humanitie and to the publike weale) that I deſire their baniſhment, impriſonmẽt, or puniſhment with ſharp iuſtice. And although I haue beene inſtantly deſired to write vnto you, in the behalfe of ſuch a one, who (as it is ſaid) hath committed ſuch a fact, &c. and is deteined in your priſons in daunger of his life, as I am aduertiſed: although alſo I thought the requeſt reaſonable, yet would I not in any wiſe haue writtẽ vnto you (right honorable Iudge,) for ſo ſlaunderous a matter, had I not beene prouoked therevnto, by the conſideration of the vertues which I knowe to be in him, in ſuche number that it were too long to recite them. I aſſure you (my Lord Iudge) that this euill excepted (if an euill it may be called, beeing done in a mans owne defence, as I am informed) he hath always ſhewed himſelfe an honeſt man, were it for the defence of the towne, or to mainteine iuſtice, wherein he hath not ſpared his bodie,

gwds, counſell, noꝛ friendes, &c.

Pleaſeth it you therefoꝛe, to deliuer him: whereof I humbly beſeeche you, to the end that he may yet again hazard himſelfe, his body, and his gwdes, in eche iuſt quarell.

How to requeſt the counſell of an Aduocate.

TO demaunde fauoure in any thing that is called a benefite of the minde, as doctrine, counſell, &c. firſte of all we muſte diuide the letter into foure partes. The firſt conteineth, that he, of whome wee demaund, hath power to giue that whiche we would requeſt of him: for by that meanes he ſhall not excuſe him ſelfe by impoſſibilitie.

Secondly, to ſhewe the demaund to be iuſt and honeſt, to the end that he excuſe not him ſelfe, ſaying, that He would doe it gladly, if the demand were iuſt

Thirdly, to make the demaund, declaring

declaring the same to bee facil and easie.

Fourthly, to promise Golde, Siluer, or other thing, and perpetual seruice, &c.

And vpon this point it is to be noted, that in this kinde of style and sundrie other sortes of supplications and demaundes, we must vse humble language, as much as may bee: For humble speache is a great persuasion to obteine that, which wee require and demaund.

The Example.

The incredible eloquence that is in you (right worshipfull Aduocate) shineth in such sorte, that there are no Orators in iudiciall actes to be compared vnto you: whiche thing giueth me stedfast hope, that if it wold please you to take charge of my cause and to conduct it, I should come to suche end as my heart desireth. The quarell that I haue is iust, and begun against suche a one, mine aduersarie, who

who through deceipt and cauillation, hath induced me to make a bargaine with him very troublesome and hurtfull for me, whereof I haue béene dismissed by the King in his Chancerie, as you may perceiue by the specialties which are in my bag. Therefore haue I this recourse vnto you, trusting of your good counsel, and that you will speake boldly for me before the Iudges, to sustaine my good right, whereof I presently write vnto you, hoping that you will willingly employ your self thervnto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduerse partie say the contrarie. And in so doing, as my speciall trust is, (and as I humbly beseeche you) I will recompense you with honest and reasonable reward, the which I will pay you largely, liberally, and incontinently at your pleasure. And so shall you also haue mine aide in your affaires, and businesse, and commaund me, as your humble ser-

uant,

uant, to accompliſh the full content of a good hearte, to the pleaſure of our Lorde, &c.

How to anſweare in ſuch a like matter.

IN the anſweare of a matter called A benefite of the minde, that is to ſay, doctrine or counſell, the diuiſion muſt be made into three partes. Firſt, to get beneuolence: declaring that for the loue that we beare vnto him, wee doe gently agree vnto his demaund.

Secondly, we muſte make offer of that which is demaunded, and required, and of other greater matters, in purchaſing good will on the other ſide. Thirdly, we repeate the offer, by inlarging and amplifying of ſeruices, and that we deſire nothing more then to doe him ſeruice, and that we will therein doe ſo well, that he ſhall haue occaſion to holde himſelfe contented.

The Example.

I haue

I Haue receiued the letters, which it pleased you to write vnto me (my singular and perfect friende:) by the which I perceiue the desire, affection, and confidence that you haue in me, concernng the guiding of your cause, and the matter of the allowing of the kings leters, obteined for you against such a one, &c. I aduertise you that not onely for the good and iust action that you haue in this matter, (whereunto euery vertuous man ought to shewe fauor:) but also for the singular loue from the time of our youth mutually continued, (my deere friend) I accorde vnto you, not only for that which you require me, but also for all other fauor, and seruice, euen as one friend ought to do to an other. In such sort that you shall not perceiue in me any signe of appearance to refuse that labour. For I will wholy & altogether indeuour my selfe for you in this affaire, euen as for mine owne: yea, you shall vnderstand (God to friend) that I wil do more & better therein, then I am able pre-

preſently to ſpeake or write: certifying you (my ſingular friend,) that I am ready to fulfill your deſire & commaundement, wherein ſo euer it ſhall pleaſe you to aſſigne me: and that nothing ſhall more reioyce me, then to perceiue by you, to haue done any thing ỹ doth pleaſe & content you, &c.

¶ How to thanke an Aduocate for a cauſe by him conducted.

TO render thankes for a benefite of the minde, it behoueth to diuide the letter into foure parts. Firſt to get beneuolence, ſhewing that we knowe not howe to begin to render him condigne thanks, by reaſon of our inſufficiencie. Secondly, the benefite touching the matter muſt be acknowleged: for we muſt ſay, that it is very cōmodious & profitable for vs. Thirdly, we muſt render thanks after the beſt maner that may be, declaring all due recompenſe, & offering our ſelues, &c.

The Example.

I knowe not (right wiſe and learned Aduocate) by reaſon of ỹ ſmaleneſſe

of

of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thankes and worthie praise for the benefite that I haue receiued of you: in that you haue not only, with a good will, taken the charge to conduct and follow my processe, whereof I wrote vnto you, but brefely haue made expedition therin, to my profite, with suche apparent diligence, that you are greatly to be cõmended, and vnto you belong immortall thanks and praises, ouer and besides my recompense and rewardes. What greater ioy could come vnto me, then to be out of the care & trouble whith I was in for this processe, considering the torment and wrong that mine aduersarie offered, & would haue done vnto mée: whereof your carefull diligence hath deliuered me, made me ioyful and quiet? This considered, I know not how I may worthily reward you, whiche notwithstanding I desire to the vttermoste of my power. Now, seing that I estéeme

the

the goodneſſe, which I haue receiued of you, to be perpetuall and permanent, reaſon would that I ſhould render you perpetuall thankes, which is impoſſible for mée: therefore in aſmuch as I cannot doe it, I offer you my bodie and goods, my ſelfe & mine, to remaine to you in continuall ſeruice, &c.

How to requeſt a temporall benefite.

AS concerning the manner how to demaund temporall thinges, as a booke, a horſe, or ſuch like, the Letter muſt be diuided into foure partes.

Firſt, we muſt get the good will of him to whome we write, by praiſing his liberalitie, and principally of the power and authoritie that he hath to graunt the thing that he is demanded.

Secondly, wee muſt declare our demaund and requeſt to be honeſt and neceſſarie, and without the which we can not atchieue to our determinate end and purpoſe. Thirdly, that the requeſt is eaſie to be graunted, conſi-

dering his abilitie, and that in a more difficil thing, his liberalitie is ordinaly expressed. Fourthly, to promise recompense, as thanks, seruice, &c.

¶ *The Example.*

I haue knowen of long time (moste renowmed Doctor) your zeale towardes the poore louers of learning & knowledge, whiche you manifest by imparting to them not only your doctrine most effectually, & with liberall minde, but also doe not spare to distribute euen to ỹ vnknowen your temporall faculties, wherein you shewe your wisedome and worthinesse, getting thereby praise in the worlde, diuine grace, and innumerable merits. You know (right skilful Doctor) that I haue a long time sailed in the deepe sea of Theologicall facultie, ordinarily hearing your sacred Lectures, but the want of bookes doth much hinder me from profiting in that sacred science, & I haue no assured recourse to your liberalitie, without the which I shoulde

ſhould be conſtrained to fruſtrate my indeuour, and to abandon my ſtudie. The matter is not greatly difficil vnto you, to aid me in this great affaire and vrgent neceſſitie, no more then to will, & may: for you haue in like maner kepte diuerſe other from falling downe, and haue erected them to high dignitie. For this cauſe I beſeech you to lende me your booke of Sentences, that I may eſcape the perils of diuers vncerteinties, and darke ignorances: and in ſo doing, I will not ſhewe my ſelfe vngrate towards you, in miniſtring ſuch thanks and ſeruice, as for me is poſſible.

¶ How to anſwere graunting a temporall benefite.

HE that will aptly anſwere Letters, requiring a temporall thing, muſt diuide it only into three partes. Firſt, (for the getting of good will) to declare vnto him to whome he writeth, that he is affected to pleſure him, and to doe him ſeruice.

Secondly, it ſhalbe good ſomewhat to praiſe the gift or graunt, but without boaſting or vaineglorie, declaring that it is not onely done, for that the graunt is profitable: but alſo, for that he perceiueth ſuche a graunt to be acceptable and pleaſaunt vnto him, to whom he writeth, and that therefore he deſireth to do it for him. Thirdly, (in offering the gift or graunt) to declare him ſelfe to be readie, to doe any thing that hee knoweth might pleaſure him.

The Example.

THE Letters that I haue lately receiued from you (my ſingular and perfecte friende) haue giuen me great comforte and inwarde recreation: for amongſt the cares & weighty buſineſſe wherewith you knowe that I am ordinarily occupied, I take pleaſure and conſolation to heare of your newes, and chiefely that you ſhould be ſtudious, to the ende you might atteine to the perfection of a

ſkilfull

ſkilful and learned man, which thing I coniecture will come to paſſe: for I ſée fewe that in ſtudying are more diligent then you, wherein you imploy your ſelf by continuall vigilation, not loſing one Lecture nor diſputation.

You write vnto me, that I ſhoulde ſend you my booke of Sentences: and ſéeing the earneſt affection that you haue to profite in learning, as you haue written vnto me, I doe eaſily and with a good will condeſcend vnto you, and (fauouring your requeſt) I ſend you by this bearer the ſaid booke, to the end that (hauing receiued it,) you may ſtudie at your pleaſure and for your profite: whiche ſhalbe greatly to my contentation, eſpecially if God ſo graunte, that I may once ſée you a worthie doctor in that facultie. And I inſtantly deſire you, that if in any other matter you haue néede of any thing that I may helpe you withall, that you would not ſpare me, but commaund it, and by Gods grace I will accompliſh it with a good wil, &c.

¶ *How to giue thanks for a Temporall gift receiued.*

TO render thankes for the gift of a thing receiued, the Letters muſt be diuided into three partes. Firſt, to get beneuolence, by reaſon of the thing giuen. Secondly, to get beneuolence by reaſon of our ſelfe: ſaying, that we haue neither witte, abilitie, goods, nor any other thing ſufficient, to anſwere vnto the gifte, and good will, &c. Thirdly, to render thankes in the beſt ſorte that wee can: offering all things at his commaundement, &c.

The Example.

COnſidering with my ſelfe your great liberalitie (right reuerend Doctor) and weying the magnificēce of the gift which it hath pleaſed you to imparte vnto me, I know not (as one altogether abaſhed) what thing I either might, or ought to doe: For if I ſhould not render you great thankes for the good turne that you haue done me,

me, I were worthie to be noted of too much ingratitude: or if I ſhould take vpon me to thank you, all my words would not be able to ſuffice that whiche my hearte willeth and deſireth: wherevpon I ſhould by good right be reprehended of ignorance. This notwithſtãding (worthie Doctor) though I cannot ſet forth in effect, that whiche with a good hart I would, (for the which I holde my ſelfe bounde vnto you,) let it ſuffice for this preſent that I confeſſe neither to poſſeſſe nor haue any thing, which is thanke worthie, ſaue onely the goodwill, whiche with his ſmall power doth moſte humbly thank you. Doing you to vnderſtand, that as long as I ſhall liue, I will remember your beneuolence & liberalitie, wherin I wil employ my humble petitions, to pray vnto God for your good proſperitie & health: for I knowe no other thing wherin I might better profite you. But if God ſo prouide for me hereafter, ỹ I may, you ſhall finde me readie to employ my ſelfe for you,

as I know and confesse that you haue vsed your liberalitie towards me, &c.

Here are to be noted sixe considerations of thanks giuing, which may take place as well in the iudiciall gender, as in the deliberatiue: for thanks giuing is a kinde of recompense: that is to wit, we must consider the benefite and thing giuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the estate of him that demaundeth. Concerning the gift or benefite, there is to be considered, whether it be great or small, pleasant or painfull, priuate or common, easie or difficult, much or little, good or bad. As touching him that giueth, there is to be cōsidered his liberalitie, and custome of giuing. Also for the time, whether wee haue extreme necessitie, and that none other of our friendes either did it not, or knewe it not, could not, or would not do it, and that without hope of succour, as a chaunce vnlooked for, he did vs that benefite.

And

And as for the qualitie, whether hee did it for our profit or his owne, whether by fortune or of ſett purpoſe, whether with a free heart, or partly by conſtraint, or otherwiſe. As concerning the value, it is by compariſon, as to conſider, what it is that is demaunded, howe much thereof is graunted, whether parte, or all: and ſo to make compariſon together of the demaund & the gift. And as touching the eſtate, it is to be conſidered what manner of perſons they bee which demaund, for what cauſe, &c. Moreouer, it is to bee conſidered and noted, that hee which demaundeth recompenſe for ſeruice done, or ſuch like, hath three common places. The firſt is by amplification of the benefits and good turnes that he hath done, of the paines & loſſes that hee hath had in doing him good and ſeruing him, and then adnihilating and counting nought woorth any reward that he hath had, as to ſay thus: I haue ſerued you at mine owne proper coſtes, I haue cõſumed my youth,

I haue destroyed my selfe for you, and yet haue I béene nothing recompensed. The second by comparison, as thus: You haue heretofore done me some pleasure, but that doth nothing approche, nor is not worthie to be compared to the benefite and seruice that I haue done you. The third is by demonstration, as to say thus: Do you wel vnderstand that from henceforth there is no man that will doe you seruice, nor kéepe promise with you, except you satisfie me, and therefore if you do not, I wil declare it vnto euery one? Now, he that will denie such benefites done, or at least not recompense them, may ayde himselfe by the three reasons aforesaid, in confuting them: first by amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompense: for the paines of a villaine are to be made no accompt vpon. By comparison, saying: If any by their vertues haue had any benefite, the other vicious may not loke

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to haue like recompenſe. By demonſtration, in declaring that men are more couetous of money then of vertue, and that for a mans money hee may alwayes haue ſeruauntes moe in number, then vertuous. Moreouer, recompenſe or remuneration is made in three ſortes, by will, by woord, and by deede. By will, when the faculty, the time, and opportunitie are not: and yet there remaineth in the man a perpetuall memorie of the good deede whiche hee hath receiued, and would gladly render pleaſure for pleaſure, or better. By woord, when in giuing thanckes for the good turne whiche hath beene done vnto vs, wee binde our ſelues to doe all ſeruice to our benefactour. By deede, when beſide the thanckes of woordes, wee recõpenſe the benefactour with goods, with giftes, with ſeruice, with mutuall loue: or at leaſt, by offering to ſatiſfie.

Thus much haue I thought neceſſarie to bee expreſſed in this plac,

place, and now it is time to enter into the ſtyle of Miſſiue Letters, vnder the demonſtratiue gender.

Howe to write vnder the demonſtratiue gender, in the praiſe of ſome one.

TO write in the praiſe or commendation of any man, in ſuch a reſpect the Letter muſt be ſeuered and diuided into three partes. Firſt, to declare the inſufficiencie of our wits, as not able to deſcribe the vertues, merits, and praiſes, which beelong vnto him, for whom wee write, which wee muſt ſay doth ſurmount all eloquent Rhetoricke, or other manner of writing: afterwarde muſt bee expreſſed ſome excuſe or cauſe that moued vs to write. Secondly, we muſt begin to declare one of the vertues of him whom wee would praiſe, and conſequently with other general cauſes, ſaying that of ſuche vertues and graces, hee hath ſuch number, that we were ſcarce able to re-

to recite them in many dwyes. Thirdly, that thoſe thinges whiche wee haue written are but ſmall matters in compariſon of thoſe that we might write, and that it is no flatterie nor adulation which we write, &c.

The Example.

ALthough (right honorable Lords) I haue taken vpon mée a thing very vnfit for my rude and ſmall vnderſtanding, that is, to expreſſe by my Letters vnto you (noble Lords,) the praiſes and noble vertues of N. which are ſuch, and in ſo great number, that I knowe not at whiche of them to begin: for the leaſt (which is not little,) ſurmounteth all manner of writing, and that ſuch a perſonage cannot be compted too much worthy, nor be too much extolled and magnified. This notwithſtanding according to my ſimple and rude manner of writing, I haue ventured to write vnto you of his moſt worthie praiſe. In the firſt

place,

place, I promise and assure you, that amongst the noble, expert, valiant & hardie men, he hath alwayes bene the chiefe: for if there be question of worthines as wel of bodie as at weapon, if there be question of strength, and therewithal of warrefaring prowesse, be it on foote or on horsebacke, alone or in companie, at an assault or in a garrison, or if I should speake of doctrine both morall and politique, yea or divine, in all these and such other things, he (as it were a very mirrour and spectacle) amongst birds is an Eagle, amõgst fishes a dolphin, and amongst men a very Hercules. For counsel of the citie and politique affaires, there is not his like: who is, (and will be) to your citie no small adornement, whereby you shall gett great renowme, and straungers the light of most evident example. And because that my too rude understanding knoweth not the maner how to write the tenth part of his vertues, & that my letter should be too long and

tedious,

tedious, it may pleaſe you to be content, at this preſent, with this ſmall writing: for I do determine to write vnto you an other time more largly, and what ſoeuer I write, it ſhalbe no thing but meere trueth, deuoyd of all feigning & flatterie. And I aduertiſe you (my Lordes,) that ſo much the more as you ſhal know him: ſo much the more will you cõmend, praiſe, honour, and eſtéeme it a great benefite, to haue had the knowledge, acquaintance, ſeruice, ayde, ſuppoꝛt, familiaritie, friendſhip, confederation, alliance, recourſe and companie of ſuch a perſonage, &c.

How to write vnder the Demonſtratiue gender, blaming or diſpraiſing another.

TO write in the diſpraiſe of a man, wee muſt diuide our letter into three parts. Firſt, to get good wil vnto our ſelues, declaring that in deede we do not loue, neither that it is our common vſe to write euil of any man, but

that nowe wee are vehemently vrged and conſtreined therevnto, &c. Secondly, wee muſt diſpraiſe the partie in honeſt and couert termes, & ſo placed, that it bee not plainely perceiued that wee ſpeake for enuie, anger, or ſuch like: but only that in very deede, the great pride whiche is in him doth cauſe vs to ſay it, to the ende to abate his preſumption, and to reforme him. Thirdly, we ſhal excuſe our ſelues towards him vnto whom we write, that if wee haue written any thing vnto him, which might diſpleaſe him, wee ſuppoſe him to bee wiſe ynoughe to knowe the trueth, offering, &c.

The Example, wherein a certeine man writeth to Cicero, touching the conſpiracie of Catiline.

IT is not my cuſtome, (learned Cicero, moſt renowmed, and worthie of honour,) by detracting and ſpeaking euil, or blaming of an other (as many do,) to go about to get vnto my ſelfe

ſelfe praiſe and renowme, eſpecially when the vices of the other doe touch me nothing at all: in ſo much that although I my ſelfe be ſlaundered and greatly iniuried by mine enimies, I ſuffer it patiently, and hold my peace. But yet conſidering with my ſelfe the great treaſons and conſpiracies of Catiline, who (notwithſtãding neuer did mée any diſpleaſure,) ſeeing that he was determined as a traytour, to keepe the whole citie & countrie in ſubiection, by the ayde and ſuppoſe of ſtraungers; I could not abſteine my ſelfe from declaring it vnto you, to the end that the whole béeing knowne, ye might giue order, and conuenient remedie therevnto. I aduertiſe you (worthie Sir, and deare friend) that ouer and aboue the other innumerable vices, petie treacheries, ſleightes and ſubtilties that are in him, he communicateth day & night with the curſed, peruerſe, and wicked ribalds, ruffians, and raſcal roges of the towne, he prouoketh and corrup-

teth them with money, & other damnable meanes, to conspire with him the destruction of the good and noble burgesses and citizens: with full determinate purpose to make a generall commotion, to slea the wise and learned gouernors, to fire their houses, to ransacke and spoile their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoriously knowne throughout the whole citie. For he nowe declareth himselfe to be such a one euen in open audience, threatning them that are in chiefest authoritie, in such sort that they are constrained to flee, fearing a greater incõuenience: therefore it is necessarie (my singular friend) to giue politique order for the same, and that speedily, to the ende that a greater euil doe not ensue. I haue not writ this vnto you for any hatred or enuie that I haue against him, for so should I do wrong to complaine of him, but that which I do is in fauour of the publique weale, and

to

to moue you (as a good and diligent Iudge,) to redreſſe it by ſeuere iuſtice, ſo farre forth as is needefull, to the ende that wee may remaine in ciuill peace and tranquillitie: requiring and beſeeching you to addreſſe vnto mée your noble deſires, that I maye accomplithe them according to my poſſibilitie.

How to wrtie by manner of complaint or lamentation, for an iniurie receiued.

IN ſuch a caſe wee muſt firſt get the good will of him vnto whome wee write, by reducing to his memorie the cauſe wherefore wee are moued and prouoked to let him vnderſtand of our eſtate. Secondly, we muſt make honeſt demonſtration and recitall of the wrong that oure aduerſarie hath done vnto vs, by reprouing him of ingratitude, or ſome other villanous vice. Thirdly we muſt require counſell, comfort, ayde, or demaunde his

aduice to whom we write, offering in like maner, &c.

The Example, wherein Appius writeth to Cæsar, of iniurie done him by Cicero.

THe feruent desire and singular loue whiche you haue alwayes shewed vnto me (most mightie Cęsar) doth constraine me to write vnto you my complaint, of an iniurie whiche hath bene done vnto me, to the ende to obteine of you some comfort: for I suppose that the iniurie doeth touche you as well as me, considering the amitie and friendshippe betwixte vs, which through firme and stedfast acquaintance ought to be common, as well in prosperitie as in aduersitie. And because that within this moneth I haue susteined very vncourteous & vnhoneste iniuries, I could not absteine from writing vnto you, to the end that you might be a releeuer and comforter of this greeuous trouble.

You

You knowe (right renowmed Cęſar,) the paines, trauels, diligence, and the great perils and daungers, wherein I haue bęene for this wicked perſon, of whome I write vnto you, not onely for to doe him honour, but alſo profite. And when I was Iudge, you knowe in what magnificence he was receiued of the Counſel: yet now hath he forgotten all the good dędes and ſeruice that I haue done him. For, notwithſtanding that I my ſelfe requeſted him, and alſo cauſed him to be requeſted by men of good reputation, to defend my cauſe, and to pleade it before the Senate, yet he refuſed me, although he employed himſelfe to the like for euery one: yea, euen for ſtrangers, and them that he neuer knewe, nor that euer did him any pleaſure or ſeruice. Yea, and that which is worſe, (to do me greater diſpleaſure) he hath counſelled my aduerſarie, and found ſubtilties and cauteles to pleade againſt me, in ſuch ſorte, that I am depriued of my right. Behold the goodly

rewardes & recompences wherewith this wicked vngratefull person hath paide me home, for hauing done him so much pleasure and seruice. Vnto thée (mightie and puisant Cæsar,) I haue yet my remedie to appeale, and to moue thée of the vniuſt ſentence whiche hath béene giuen againſt me. Therefore doe I humbly beſéech you that it would pleaſe you to admoniſh him, that if (remayning and perſeuering in his ingratitude) hée will not help me, yet at the leaſt that he do not hurt me, whiche thing I truſt that in fine he wil doe, if it would pleaſe you to admoniſh or commaund him. And you ſhall charge me with your affaires as I charge you with mine, &c.

Howe to write when one friend comforteth another in an iniurie receiued.

WHen wee write to ſuch effect, we muſt diuide our letters into three partes. Firſt, ſaying that we are merueilous

bellous ſorrie for that iniurie. Secondly, we muſt ſhew him that for ſuch an iniurie he ought not to vexe himſelfe, adding the cauſe. Thirdly, to comfort him, promiſing our ayde, &c.

The Example: wherein Cæſar comforteth Appius, touching the content of the letters here before written.

I Haue receiued thy Letters (right redoubted knight Appius) whiche haue ſo much greeued my hart that I cannot expreſſe ỹ ſame: yea, I ſhould haue ſuſteined the iniurie which was done vnto thée more pacientlỹ, if Tullie had done it vnto me: and verily I knowe how vnhoneſtly he behaued himſelfe in thy cauſe, before the Senate, who through corruptions, againſt God and Iuſtice, cauſed thée to loſe thy matter: whiche thing ſeemed vnto mée verie ſtraunge at the firſt ſight, to thinke how he durſt doe it, conſidering the great good deedes that thou haſt done vnto him.

For by that meanes, in the iudgment of all good men, he is greatly bound vnto thée, and therefore they would scarse beléeue that he would offende thée. But when I perceiued through thy Letters his great mischiefe, I made it manifest vnto most of them, who are very ill content with him, & are as much displeased, and as sorie euen as I my selfe. But, Appius, when I consider the malice and iniquitie of Tullie, and that therefore in the ende he shall susteine more dishonour and damage then the hurt whiche he hath done vnto thée doeth amount vnto, I then reioyce and comfort my self. For his ingratitude knowne, euery one will mocke and deride him, & will bewayle thy damage, & by that meanes thy honour shall increase: and in the end my selfe shall haue victorie & glorious triumphe to reduce him to thy seruice, shewing him his fault: And I promise thée, that I will not reste, vntill suche time that I haue reduced thée victorious, and ioyfull: and

therefore

therefore I pray thée ſpare me not in any thing that I may pleaſure thée.

¶ *Howe to write a Letter of complaint for a misfortune, demaunding counſell or conſolation.*

SVch an Epiſtle or Letter muſt bee diuided into three partes. Firſt, to get beneuolence, declaring that the good loue whiche we haue together, doth moue vs to write our miſchance, thereby to haue conſolation and comforte. Secondly, we muſt declare the caſe. Thirdly, to demaund counſell, ayde, &c. ſaying, that in him conſiſteth our onely hope, and deſiring that we be not defrauded of our intent, offering our ſelues, &c.

¶ *The Example, wherein a father lamenting the death of his ſonne, writeth to a friende of his.*

I Woulde (my ſingular and déere friende,) had it béene the good plea-

ſure of our Lorde, that within theſe thꝛée dayes you had bene here with other my friendes, to ſée the griefes, lamentations, weepings, and intollerable afflictions that I had & yet haue foꝛ the death of my ſonne: foꝛ if you had bene pꝛeſent, I knowe foꝛ a certentie that you would not onely haue had compaſſion, with mée and other my good friendes, but you ſhould alſo haue much ayded and relieued me of my moꝛtall griefe. But bicauſe it is impoſſible, aſwell foꝛ the time, and alſo foꝛ the diſtance of place betwixt vs, I haue thought good to wꝛite vnto you by theſe pꝛeſentes, the doloꝛous & gꝛæuous paſſions that ſince that day I do intolerably ſuſteine, hoping that foꝛ the friendſhip which you haue had with me ſince our youth, and whiche hath alwayes encreaſed together with our yeaꝛes, I might receiue from you ſome comfoꝛt. You know wel inough, and are well aduertiſed of the pouerties, afflictions, inconueniences, peꝛils and daungers, wheꝛvnto they are

ſubiect

ſubiecte in this moꝛtall woꝛlde, that beare charge in the common weale: and likewiſe, howe ſome in the midſt of the multitude of their richeſſe, doe liue in tribulations, and are continually in ſoꝛowfull and miſerable troubles and veꝛations. But as concerning me, (to make a very heape of my oꝛdinarie afflictions) I had one little ſonne, ſo ſweete, pleaſant, and amiable, in whom I toke all my comfoꝛte and recreation. Foꝛ his only preſence, oꝛ his onely ſpeech, did often reſolue me from my great fantaſies, takinge from me all melancholy, yea he was my onely paſtime: but nowe I powꝛe out teares of ſadneſſe ſo muche the moꝛe, foꝛ that I know death hath ben cruel vnto me, who through his enuie hath taken away my Sonne, he hath killed my onely hope, my conſolation, my life, and him from whome came all my ioy: and therefoꝛe doe I nowe ſuſtaine great griefe and melancholy, I knowe not where to ſeeke comfoꝛt, noꝛ what I ſhoulde doe, oꝛ ſay.

And

And therefore haue I thought best to write vnto you, as to my singular and perfect friend, to the end that you might wayle with me, and that it might please you to giue me comfort, doing as you haue béene accustomed to doe: for you haue many times released mée from greate calamities, through your good counsell and reconciliation.

¶ Howe one friend should aunsweare another, comforting him for his losse.

THE Letter must be diuided into three partes. First, declaring the griefe that he hath, whiche he esteemeth to be euen vnto himselfe in augmenting it. Secondly, to giue comfort by three, foure, or moe reasons: concluding, that it is good to take comforte. Thirdly, to giue a certeine hope, offering to do all thinges possible, and especially for his consolation.

¶ The

¶ The Example, wherein one friend comforteth another, for the death of his ſonne.

I Bitterly bewayled (my moſte ſingular and perfect friend,) and could not kéepe in my teares, when I read the Letters which you ſente me, making mention of the death of your onne. And I doe aduertiſe, you that I was conſtrained ſo to doe, for the good loue that of ſo long time hath béene, and is betwirt vs two, the whiche cauſeth me to féele the like dolor and griefe that you haue in loſing the preſence of a childe ſo well taught, and of ſo good a wit and entraunce of good manners: wherefore I meruell not, though in him lye all thy conſolation. For I thinke ỳ if our Lorde God ſhould not ſend you ayde and ſuccour in ſo great a tribulation, you would be conſumed with wéeping and wayling, and would dye immediately after him. Notwithſtanding, through the prouidence that is in you, you

knowe

knowe that a man ought not to vexe nor greeue him selfe beyonde the limittes of reason, by the which all desolation ought to be chased from the heartes of men: But if it were so that you were deuoyde of reason, through the excessiue dolour which you haue suffered to rule in your heart, (not consideringe that your Sonne was mortall, that you haue begotte him mortall, nourished him mortall, and that he is mortally deade, rendring the tribute of nature euen as it is appointed to euery one of vs) then shuld neyther my letters nor consolation serue to any effecte. But sith in deede you knowe well ynough that both younge and olde, yea euen you your selfe shall waxe ripe and die, ceasse therefore such weepinges and lamentations, whiche better beseeme the female kynde, than a wise and prudente man, such one as you are, and mittigate your stronge passions with stronger reasons, in doinge the deede of a vertuous man: employe nowe

your

youre wiſedome, ſeinge that it is time and needefull, to the ende that euery one (yea they that knowe you not) may ſée to appéere in your perſon the conſtanete and parience which you haue tolde them to be in you: I well remember I haue oftentimes ſéene you reioyce in aduerſitie, and therefore if you ſhould nowe ſhew your ſelfe otherwiſe, you ſhould giue occaſion to thinke, that it were your cuſtome at ſometime to reioyce, and afterwardes bitterly to ſorrowe. The remedie againſt ſuch mutabilities and vnconſtanties, is equally to ſuſtaine all proſperous and aduerſe fortunes. Therefore at my requeſt, let not ſo many vertues which are in you, remaine denoyde of pacience. I know that you vnderſtande this, and a thouſand other good reaſons méete for ſuch a purpoſe, better than I am able to ſpeake or write them vnto you, yea you your ſelfe haue accuſtomed to comforte your friendes béeing in aduerſitie, in like or better ſorte.

And

And I aduertise you, that this whi-che I write vnto you, is not to in-struct or teach you, but onely to giue you to vnderstand the great good will that I beare vnto you, and that I would, according to my possibilitie, pleasure you both with body, goodes, and counsell, without sparing of any thing.

¶ *Howe to write Letters beeing in exile, vnder hope to obteine restitution, aide, counsell, or comfort.*

WE muste diuide our Letters into three partes. First, to purchase the beneuolence of the person vnto whome we write, hoping of his loue and prudence, by the which he may vnderstande, that such a fortune is common to al men. Secondly, to shew the good deedes that we haue done to our countrie, or vnto him by whome we are exiled: neuertheless, not vsing any arrogancie, but to the ende that we may euidently shewe that we are wrong-

wrongfully exiled, then ſhall wee declare through whoſe iniurie it was, as by our enimies, &c. whome we know doe hate vs in that they ſhewe vs ingratitude and iniurie: Afterwardes, we muſt ſay that we hope to haue vpright iuſtice, by the which we ſhal obteine honour, and our aduerſaries be confounded and punished. Thirdly, wee muſt thereupon demaund ayde and counſell, recommending vs and our matters to our friend, whiche wee willingly preſent vnto him.

The Example: wherein Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled.

IT is my cuſtome (my ſingular friend Lentulus) when there happeneth vnto me any aduerſitie, to haue recourſe vnto my friendes, for their ayde, counſell, and conſolation. Therefore vnto you, whome I repute not only my friend, but aboue

all other most especiall, (for that yo
esteeme my aduersities to be yours)
haue thought good to write vnto yo
of a misfortune, which thorough ma
lice is happened vnto me: to this end
that by your ayde & counsell, I migh
in so great an euil finde some comfor
and remedie. Euery one knoweth
and it is common ynough to all men
what great paines, trauels, and char
ges, I haue willingly sustained, to il
lustrate, defend, and preserue the pub
lique weale, in doing whereof I hau
bestowed not onely my goodes, but al
so my time and labour, which leauing
vndone I might haue profited in o
ther great affaires. True it is, that in
so doing, I haue obteined honour, but
you knowe, that the wicked doe al
wayes maligne the good, and cannot
suffer vertue to haue place: for tho
rough their wicked sleights and sub
tilties, they haue so preuailed, that all
the profite and commoditie that I de
serued, & had of the publique weale,
I haue now in one houre lost it quite.

Against

Againſt me is raiſed vp this wicked (and hated of GOD and the world) Clodius, vnto whome I haue done many good deedes, whereof (as vngrate) he wil not remember himſelfe, but ſhewing his malice, doeth vrge me euill for good, going about to put me to death: for he hath inuented a thouſand fictions and dreames before the Senate, and with his falſe wicked witneſſes (like vnto himſelfe,) hath ſo wrought, that I am baniſhed and ſent into exile: whereby I am fallen into ſuch ſorrowe and griefe, that I now eſteeme death to be much ſweeter, and leſſe painefull, then to liue in ſuch torment. And certeinly it were impoſſible for me to liue any longer, if there remained not vnto me a certeine hope, which comforteth me, that is, that a time will come, wherein the trueth ſhalbe knowen, and my honour alſo wholy reſtored, and then ſhall I haue an end of theſe euils.

And to ỹ end that you might haſten

this time, I pray you herein giue me ayde, comfort and counsell, for of you onely I require and demaund it, offering vnto you reward and gift of me, my familie, and goodes, with humble recommendations.

How to comfort our friend in his exile.

VPpon such an occasion wee must diuide our letters into 3. partes. First, must be declared the griefe that we susteine for the aduersitie of oure friend, which we must say to be euen our owne, by reason of our mutuall loue. Secondly, we must get the benevolence of his person, by praising his great wisedome and vertue, declaring vnto him the vices of his aduersarie, who through enuie hath bin the cause of his exile. Thirdly, we must put him in hope shortly to returne, and to be restored to his honour, with promise to employ our selues to the vttermost of our possibilitie.

The

The Example, wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

Can not giue thée to vnderſtand by writing (my ſingular friend Cicero,) nor expreſſe vnto thée by any meanes, what and how great dolour and ſadneſſe I had, when I firſt conceiued by your letters, that this falſe and wicked Clodius, through hatred and ill will had baniſhed and expulſed you out of our worthie citie. And certeinely my friend, I am not onely ſorie for your aduerſitie, euen to the very heart: but alſo, when and as often as I remember, that he that hath done ſo many good déedes to his countrie, is through enuie exiled: then gusheth from mine eyes ſuch a ſpring of teares & in ſo great abundance, that by good ſimilitude they maye rightly be called a very riuer, for the great loue that I haue to you. And for a

trueth, it would be so continually with me, if I were not restrained by thinking that through greate wrong, and to the greate dishonour of them that did it, you are thus exiled. Lorde GOD, it is well knowne vnto them, what humanitie and gentlenesse you haue shewed them, insomuche that to none (were he neuer so base,) you haue at any time refused your paines and labours, were it for the weale particular or publique, but with a certaine deliberate benignitie haue studied to please all, without vsing any refusall, disdaine, or arrogancie, which are vertues worthy of great praise, commendation, and reward. And yet through the enuie of a mischieuous flatterer, a seducer of the people (hauing nothing misdone,) are sent into exile, euen as though you were a traitor or malefactor: but the violence that is done vnto you, and the villanie of Clodius will haue an ende for they can not alwayes endure. Therefore, my deare friende, take vnto you a good courage, and set-

ting

ting aſide ſundrie ſmall concluſions, which can but ſmally hurt, haue a good hope, and conſider that ill lucke can not always continue in one place, for Fortune is mutable in her deedes. Conſider that you haue yet many friendes: yea, and though there were but onely I my ſelfe, whom I thinke am not one of the leaſt, yet I woulde hope, by the helpe of God, that within ſhort ſpace the malice of Clodius ſhoulde be vanquiſhed, and the truth knowne: and for my part I wil ſpare nothing, to the end that in ſhort time you may be reſtored vnto your former honoures and dignities, and he ſhamefully dejected and puniſhed.

How to write expoſitiue letters, certifying our knowledge in a matter.

WHen we write Epiſtles or Letters giuing to vnderſtand of the truth, notice, or teſtimonie of any thing wee muſt parte our Letters into three,

partes. First, to get beneuolence towardes our selues, declaring that all is for the loue of Iustice and veritie, to the ende that the innocent and iust be not oppressed, and that for the great loue that we beare vnto him to whom we write, we testifie the trueth of that which is demaunded. Secondly, wee must declare the full circumstance of the fact. Thirdly, wee must say, that wee haue certified that, whiche wee know of a veritie, and that if we shall knowe any more thereafter, either of that or of any other matter, wee will gladly shewe him that pleasure, as to manifest the same vnto him.

The Example, wherein Cicero testifieth vnto the Iudge, that Clodius was at Rome, the same day that the sacred thinges of Vesta were violated.

I Am requested by you (Iudges of equitie) to say that which I knowe concerning the controuersie betweene the

the honeſt order of the Matrones of the one part, and Clodius (for the violence of the ſacred thinges of the good goddeſſe Veſta) on the other part: to wit, whether the day of the ſame violence, Clodius was within Rome. Although (my Lordes) that I deſire not to hurt any perſon, but deſire iuſtice and equitie to be rendred vnto euerie one: yet to cauſe the ſame to be obſerued and kept, I would rather chooſe to dye, then to conceale the trueth. My Lords, therefore I aduertiſe you, that the day of the ſayde violence, towards morning I ſaw Clodius in the field of Mars, and about ſeuen of the clock in the Euening, he ſupped with Pompeius, and almoſt all the day I ſawe him about the temple of Cæſar, and about three of the clocke in the after none he went haſtily into his houſe, yet notwithſtanding I know not wherefore, &c. This whiche you deſired to vnderſtande of me (my Lordes,) I haue written it vnto you according to the pure veritie; and if you

knowe any other thing, wherein I might doe you seruice, you haue me to commaund, and I to obey & do it.

How to certifie some newes lately happened.

TO certifie some nouell or newe thing, the letters must be diuided into three parts. First, we must purchase beneuolence to our selues, declaring that we are inclined to write vnto him, as vnto our friend, of newes whiche hapned, aswel in publique affaires as in priuate: for we knowe wel, that hee taketh pleasure to heare of them. Secondly, shalbe declared the matter or historie, bee it of battell, peace, or other businesse. Thirdly, we shal say that that which we haue written vnto him, was not to haue beene left behinde without aduertisement, promising him that we will not complaine of our labour in writing alwayes vnto him like newes, prouided, that we knowe them to be acceptable vnto him.

The example, wherein one friend writeth to another of newes at the Court.

I Know (deare and perfect friend) the great desire that you alwayes haue to vnderstand and knowe the thinges that are done in the citie of London, for the profit of the publique affaires, wherof you are a very piller, and can not long absent your selfe; but that your absence shalbe lamented, for the good loue and godly fauour that you alwayes beare vnto the cõmon weale, in such sort, that your heart cannot be contented, except you be aduertised by some of your friendes, of the newes that daily happen. Wherefore to pleasure you, and to doe you agreeable seruice, euen as I am bounden, I haue thoughte good to write vnto you that, which is lately happened since your departure. Vpon Tuesdaye last in the morning, newes were spread abroad throughout

out the whole citie, and euen vnto the eares of my Lords of the Courte, & of the citie, that there was in this citie great abundance of Ruffians, and other suche hurlie burlies of wicked people, called roages, who in the night time make and commit many execrable crimes throughout the towne. Through which occasion, the counsel assembled did deliberate to knowe, what was to be done: and after all opinions, there was ordeined a newe watche of the Burgesses and inhabitantes of the citie, and that euerie one should hang forth lanterns and candles, to giue light in the night, and that vppon greate forfeits: whiche is done according to the ordinaunce. &c. Moreouer. &c. Thus haue I written vnto you the newes, whiche I knowe at this present, and if there come vnto my notice any other thing worthie to be knowne, I will write it vnto you incontinently, not thinking much of my trauell, as well in this, as in other thinges, by the whiche I may

pleasure

pleaſure you: recommending me vnto your good honour.

¶ How to aduertiſe one, of the conditions of another.

LEtters to aduertiſe the conditions or manners of any perſon, muſt be diuided into three partes. Firſt, we muſt get beneuolence to the perſon of whome wee write, ſaying that we haue done our diligence to inquire of the manners, and to haue knowe-ledge of the perſon, or of the thing whereof we intreate: but if we ſhould write of our ſelues, we muſt then omit the firſt part, and in ſted thereof, purchaſe beneuolence to our ſelues, excuſing vs (if peraduenture wee ſay any thing of our ſelues) that is not for arrogancie, but euen onely to make vs to be knowne vnto him, that deſireth to vnderſtande what we are: and that done, go forwarde with the third part as before. Secondly, we muſt make recitall of the manners and conditions, &c. Thirdly, we ſhall ſay that this is

all

all that we knowe at this present, of the person or of the thing, beeing readie to inquire more, and also to cause it to be manifested vnto him, offering our selues, &c.

¶ The example, wherein Cicero declareth vnto Cæsar, the conditions of Appolonius, Orator of Rhodes.

THere is nothing so difficil, weighty or paineful (Noble Cæsar,) whiche with a free heart, for the loue of you, I woulde not take in hande, through the singular and effectual good will whiche I doe beare vnto your moste noble Maiestie: and therevnto I feele my selfe bounden, by meanes of the benefites and gratulations that you haue done, and still daily doe vnto me. You haue written vnto me that in all diligence I shoulde inquire of the manners and conditions of Appolonius of Rhodes, and that I woulde write vnto you the veritie. I do you to vnderstand, that in the iudgement

of

of all them that knowe him, he is a ſingular man (not onely in Rhetorike, but alſo in Philoſophie) & doeth get by his workes an immortall fame. And I certifie you, that when he departed from Rhodes, he went vnto Athens, and there founde not his like, in ſomuche that the Studentes ſayde, he was a ſeconde Pallas, yet once againe deſcended from the braine of Iupiter into their citie. Many other things might I writ vnto you of him, but wherefore? For whoſoeuer you ſhall inquire of, you ſhall finde them to haue the like good opinion of him: ſo that if you cauſe him to come to the citie, you ſhal do a ſingular commoditie, not onely vnto your ſelfe, but alſo to the whole common weale. And if you will that I ſhall doe any other thing for you, beholde I am altogether readie to pleaſe and obey you, recommending me once againe vnto your good grace.

How to write a Proficiat or Congratulation for an Office, or Dignitie.

When

WHen a man hath obteined an office or benefite, or any other commoditie by his good fortune, and that we would shewe our selues to be ioyfull of it, we must diuide our letters into three parts. First, to shew beneuolence to the perso vnto whom we write, with commendation of his merites and vertues. Secondly, to declare our affection by the which we do participate of his ioy. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profit, and perpetuall praise, offering our whole seruice. &c.

The Example, wherein one friend reioyceth with another, of the office that the king hath giuen him.

I know not whether vnto me or vnto you (singular friend) I ought to say *Proficiat*, for the office which thorough your vertues and speedie diligence you haue obteined of the king,

and

and I aſſure you that the commoditie, honour, yea and glorie (if it be lawfull to glorie in well doing) are of no ſmall eſtimation, ſith in ſo young age, you haue obteined ſuch dignitie, & ſo ſurpaſſed the merites of your elders, whereof I ought muche to reioyce: for from henceforth your vertues ſhall be manifeſted, and my honour and eſtimation ſhall increaſe, ſith now I haue ſuche a friende, who through the brightneſſe of the glorie happned vnto him, ſhall driue from me the darkeneſſe of griefe, and ſhall cauſe me to haue good participation of his honor, ioy, and commoditie. Much good do it you therefore this dignitie, whiche you neuer obteined through ambition, but onely through the vertues that are in you; for the whiche there are yet greater benefites due vnto you. And as for my parte, it is not without cauſe that I reioyce, for the benefites of fortune are common amongſt friends, and cauſeth the loue which is in both their bodies to haue

but one ſpirite, and in both of them is perceiued but one onely minde. I beſeech God that you may ſtill proſper and go forewarde from good vnto better, and that by your vertuous faith you may purchaſe immortall glorie, and as long as you liue to remaine in his holy fauour and grace.

How to write Letters reioycing for our friendes health or ſafe returne.

IF your friend haue recouered his health, or be ſafely returned from his iourney, in ſuch a caſe our Letters muſt be diuided into three parts. Firſt to get benecuolence of our owne behalfe, for that we were ſore afraide of his ſickneſſe, or that there ſhould happen vnto him any miſfortune or aduerſitie abroad in his voyage. Secondly, to declare the ioy that we haue had of his amending, or returne, praying vnto God to keepe him from all euill. Thirdly, to offer our whole ſeruice, &c.

The Example, wherein one friend reioyceth of anothers recouerie to health.

IT is not poſſible for me to write vnto you, neither is the heart of man able to thinke, (my ſingular and perfect friend) what ſorrowe and griefe I had, when it was reported vnto me, that you were grieuouſly ſicke, and in great danger, for then me thought ỹ I euen felt your ſickeneſſe, through the good wil and loue that I beare vnto you, and would gladly that my ſorrow might haue diminiſhed or eaſed your paſſion. But by ſuche, and like meanes as I had great ſaddneſſe and griefe, for the firſt newes: euen ſo nowe I haue inestimable ioy, for that it is tolde and affirmed vnto me, for a certaintie, that you haue wholy recouered your health and welfare. I giue vnto you the *Proficiat tibi* (my ſingular friende,) for ſuche a treaſure recouered, and beſeeche our Lorde,

that he will preserue and keepe you in as good and long health, as I woulde wish euen vnto mine owne person. And I giue you to vnderstand, that I N.M and all the rest hereabouts, are (thankes be giuen to GOD) in good healthe and welfare, prest and readie to accomplish whatsoeuer you shall request or commaund.

¶ How to exhort to vertue and good maners.

TO exhort vnto vertue and goodnesse, be it to auoyde griefe, or to get profite, the letters or epistles must be parted into foure partes. First, to obteine beneuolence, by reason of the matter, declaring howe worthie it is, how profitable and necessarie for him vnto whom we write, and then, that it shalbe worthie praise for euerie good man so to do. Secondly, shall be expressed the thing to be possible & easie to be done. Thirdly, that it is verie necessarie for him to do it, and if he do it not, that there may happen vnto

him

him damage and diſhonour. Fourthly, and finally, to declare what is to be done: and this latter part may bee placed in ſuche order, as ſhall ſeeme good vnto the inditer.

The example, wherein a friend exhorteth a young man to obteine vertue.

THere is nothing in the worlde (wittie yong man) that more profiteth aſwell to atchieue to common as priuat paſſions, nor which cauſeth more to augment and get honour and good renomme, than the trade of good manners and vertue, for by that meanes the wiſe, not only in their houſes, haue taken a forme of regiment by good order keeping, but alſo kingdomes and publique affaires are by them gouerned, maintained, and augmented. Behold the Athenians, the Romanes, and diuerſe other, haue they not alwayes flouriſhed, when vertuous and wiſe men had the gouernement of their

publique weale? And further, I may well say, that a man which hath vertue in him, doeth shine with suche a grace, that he may easily be exalted and eleuated from base estate into high honor, and get immortall praise. For this cause, and for the singular loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your courage to the atteining of vertue, considering the good disposition, and ỹ beginning of a good spirit that God hath indued you with all, whereby you surpasse all other your companions: not that I do mistrust the courage that you haue to studie, but more and more to animate you in your good purpose: Neuertheless (my welbeloued) I consider, that your studie is somewhat difficil, but I assure you, that the fruite thereof is verie profitable, wherevnto a man may soone attein without great pain. There resteth but onely to haue a desire to bécome a worthie man, and a good courage to studie well, especially

in

in good ſciences, to accuſtome to good maners, getting wiſedome and vertue, and by this means ſhal we pleaſe God, be beloued, prayſed, and honoured of men. Therefore I beſeech you, my friend, loſe not your yong yeares in idleneſſe, whiche leadeth the blinde to all gluttonous voluptuouſneſſe, and maketh a man weake, ignorant, poore, vnfortunate, ful of ſhame before olde age commeth, whiche is altogether vnprouided for, and to late to be remedied. Moreouer (my well beloued) conſider, that in this citie there is greate neede of wiſe men, for to gouerne the publique affaires: and if you do your endeuour, there is no man liuing that hath a better meane then you haue, conſidering the place and houſe from whence you are deſcended, and the faculties that GOD hath giuen vnto you.

How to diſſuade our friend from reioycing vnaduiſedly or fooliſhly.

IF we intend to diſſuade a man, that he reioyce not vnaduiſedly, or that he doe not a thing which he thinketh to be good, and is not: then muſt we diuide our Letters into foure parts, as before. Firſt, ſhall be declared the diſprofite of the thing, if he doe it, and howe it may be hurtfull, for that it is vniuſt and diſhoneſt, not agreeable to a good man. Secondly, that he ceaſſe and deſiſt from his purpoſe, declaring vnto him what he ought to doe. Thirdly, howe eaſie it is to leaue it. And finally, how neceſſarie it is to do that which we counſell him, offering, &c.

The Example, wherein Cicero diſſuadeth Curio from reioycing that Caſar is made Emperour.

THe common opinion of all Philoſophers and wiſe men (worthie Knight Curio) is, that there is nothing more vnhoneſt, vniuſt, & pernicious, then to reioice in the deſtruction

of

of the publique weale: & he is ſo much the more worthie to be blamed and diſpraiſed, as for to oppreſſe would receiue praiſe, or glorifie him ſelfe with priuate vtilitie, ſith that for the preſeruing of the publique weale, we ought to hazard oure ſelues euen to the very death. And I vnderſtand that you reioyce (euen to the vttermoſt) for the victorie of Cęſar, in ſuch ſort, that it is openly perceiued, and cannot therefrom withhold your ſelfe: wherfore I greatly lament your ſimplicitie for ſuffering your ſelfe to fall into ſo great an errour, as to reioyce in your owne ruine, your parentes and friends, your citie, and the whole common weale. Therefore I earneſtly requeſt and pray you to leaue off this vnconſidered and immoderate delectation and reioycing. And notwithſtanding all this, I haue ſo good an eſtimation of you, that I thinke you are not denoyde of ſenſe, but that ſhortly you will perceiue your errour, and conuert this foliſh ioy into bitter

mourning, considering the euill that followeth. For like good and loyall Burgesses, you may well thinke, that the whole libertie is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose himselfe euen to the very abandoning of his life and goods. And therefore in all calamities, miseries, and troubles, it is not necessarie only to remedie this your such reioycing, but it is also very conuenient and decent, to bewayle and lament continually the damage of your countrie, of your nation, and of your citie, whose execrable ruine is nowe begunne, and from day to day, will greatly increase through ỹ multiplication of most wicked people, and many other apparent miseries and grœuous perditions, which wil be executed soner then you thinke for: the which to anoyde, (all other remedies fayling,) it were rather to be desired to die then to liue. Ceasse therefore to reioyce, and beginne to lament your publique weale: and if you haue no

pitie

pitie of the publique weale, yet at the leaſt haue pitie of your neighbours, and of your owne ſelfe.

How to write letters exhorting to lamentation.

BE it for miſfortune priuat or publique, the letter muſt be diuided in to foure partes. Firſt, to ſay that it is both iuſt and honeſt to bewaile the aduerſitie of our friend, or of the affaires of the publique weale, ſeeing that in ſuch a caſe the calamities are, as it were, our owne. Secondly, to ſhewe the cauſe, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is neceſſarie ſo to do, to the end that after the griefe and affliction, remedie may be ſought, promiſing to do for him, &c.

The Example, wherein Cicero exhorteth Plautus, to lament the oppreſſion of the publique weale.

WE are constreined, (my friend Plautus,) as well by diuine as humane right, next to the honour of God, to expose and venture all that we haue for the safegard of the common weale, the prosperitie whereof ought not onely to reioyce vs, but also the aduersities thereof oughte to cause vs to lament, and grieuously sorow, euen as our owne: yea, and further we ought for it to hazard our life vnto all dangers, for to preserue and defende it. This hath caused me to write vnto you, for ỹ miserable state of oure desolate citie, to this end, that you should lament with me, and bewaile our ruine and perdition. And for the first, you should vnderstand that I am dismissed & depriued of the dignities and authorities wherein I shined in the Senate, through the malice and iniquitie of Cęsar, who causeth himselfe to be called the Monarchall Emperour, and hath not onely chaced away the fathers and Senatours, but also from great and small

hath

hath taken away the name of liber-tie. Who can be of heart ſo hard, to abſteine himſelfe from teares and la-mentations, ſith our libertie is thus loſt? what reſteth there now, but that with me and others you bewaile, ſor-rowe, and lament ſuch miſfortune? And if it be ſaid, that it is neceſſarie to augment my ſorrowe & powre out teares, in ſuch ſort that there may be found ſome manner of plaint, whiche maye remedie oure iniurie, by doing ſome laudable deed, I aſſure you, that with him that wil enterpriſe it, I wil not refuſe that labour: but will ha-zard in all damages both head & life, and will be one of the formoſt to haue againe and recouer the libertie loſt.

How to diſſuade from ſorrowe.

WHen wee write letters diſſuading from ſorrowe and lamentation, wee muſt diuide them into 4. partes. Firſt, to declare that it is diſhonour and damage, in ſuch a caſe, to ſhewe himſelfe

himselfe sorrowfull, considering that euery wise man ought of duetie to shewe himselfe equall, aswell in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of griefe: and thereto may wee adde, if we will, a reason or two, whereby wee may shewe him, that to continue too long in such sorrowe, it were dishonest. Secondly, it behoueth to inforce our selues to conuert the same sorrow into ioy. Thirdly, to shewe by good reason, that hee ought to reioyce. Fourthly, that it is necessarie to leaue such griefe and saddnesse, alleadging some reason for the same purpose.

The Example, wherein Brutus dissuadeth Marcus Antonius, from sorrowing for the death of Cæsar.

A God man of duetie (my friend Marcus Antonius,) ought not onely to loue the prosperitie of the cõmon weale, but with all his power to

to aduaunce it, and béeing aduaunced to kéepe and preſerue it, and alſo for it to hazard his life, euen to the very bloudſhed, if it ſo be néedefull: and he that doeth not ſo, is worthie of great reprehenſion, and gréeuous puniſhment. And certeinly, it is not laudable, but very deteſtable and diſhoneſt, for a particular profit, to conſume the publique profite, and he that ſo doeth, ought ſhamefully to be throwne downe to death, and not worthie to be lamented, no not of his friendes. But becauſe I ſée, that for the death of Cæſar, you powre out aboundance of teares, therefore can I not chooſe but much meruel of you, ſith you haue alwayes béene a loyal Burgeſſe, and that not onely ỹ common weale hath béene through your meanes augmented, but alſo vnto them ỹ haue therevnto bén cõtrarie, you haue alwayes bin a rigorous hinderer, a ſtrait iudg, & an inuincible defender, more then though they had offended your owne perſon. Therefore take to you againe

your

your old custome; and be not greeued for the death of so cruell a tyraunt, which death al the world ought to desire, and thereof to reioyce, because he had taken away our libertie, and destroyed our publique weale, for his priuate pleasure. Wherfore me thinketh, that for such a death, you ought rather to reioyce then to sorrow: sith that by ỹ death of so wicked an vsurper we are returned into our former libertie. Deliberate therefore to reioyce your selfe with vs: and take good heede, that in our companie you be not perceiued to be sad in hart nor in countenance: I assure you that it is necessarie so to do, for the auoyding of suspicion in your person, praying you that if you would haue any thing of me, do but commaund it.

Howe to write inuectiue Letters, reprehending either friend or foe, for some crime, or negligence.

Inuectiue

INuectiue Letters muſt be diuided into three partes. Firſt, we muſt get beneuolence of our owne behalfe, laying, that not willingly, but by conſtraint we haue written it vnto him, and that we haue long time concealed it: but becauſe he ſtil continueth from euill vnto worſſe, we haue thought good not to endure any more of ſo euill a man, whoſe wickedneſſe might do great hurt, if it ſhoulde not be corrected. Secondly, to declare the matter whereof we will reprehende him, in alleadging reaſons fit for that purpoſe. Thirdly, if he be our friend, to declare it with gentle language, admoniſhing him louingly, and ſhewing the inconueniences which might inſue, if he ſhoulde hereafter doe any ſuch matter. And if he be an enimie, then to get beneuolence on our owne behalfe, ſaying that we do not diſdaine him, nor that wee woulde willingly any more inuey againſte him, to the ende that he ſhoulde not thinke that we haue done that through hatred,

which in deede we haue vprightly done, ſtill reſeruing to ſpeake ſomewhat more amply another time, when place and opportunitie ſhall ſerue.

The Example, wherein Cicero inueyeth againſt Lucius Catilina, who conſpired againſt the publique weale.

I knowe not any thing, at this preſent, (Lucius Catilina) wherewith I am more intollerably græued, and which is more painfull vnto me, then to haue knowne, and to haue bene aduertiſed, by the report of diuers through their letters, that you haue conſpired againſt your countrie, the whiche to preſerue, you ought willingly, and with a noble courage, to chooſe euen the death. And in as much more as the publique profite is to be preferred before the particular, ſomuch the more is it a wicked and deteſtable thing

thing vnto him, that inforceth him-ſelfe to hurt it. And I aſſure you, had it not bene for the great affection & loue that I beare vnto you, I wold rather haue choſen to haue holden my peace, & to haue paſſed vnder ſilence, then to write vnto you of it: but I haue thought good to aduertiſe you, to the end that of your ſelfe you may iudge and knowe your fault. What furie, rage, or rather diueliſhneſſe might moue your heart to conſent vnto ſo horrible and brutiſhe a matter? Where is he that durſt thincke, that ſuch a damnable crime could be committed by any man? but eſpecially by a Lorde, a Burgeſſe, and a neighboures ſonne of the Citie? Are you of the Romane bloude? Dare you vnto your neighbour, nay rather vnto your ſelfe, put your hand for to ſhed bloud? Doe you take pleaſure to heare yong children weepe? noble dames lament? & good old men diſcomfort? when they & euen your owne parents & friends ſhall ſee the death of their Fathers,

husbands, wiues, children, their goods spoiled, their houses burnt and left desolate? Would you haue no pitie of the desolated Senate? Alas, haue at the least pitie vpon the temples and sacred places, and set all these thinges before the eyes of your reason, and consider what pitifull end might follow. You may peraduenture say vnto your selfe, I desire dignities, honours, and authorities. Alas, what authoritie, honour, or dignitie may a man finde in ỹ cõmonaltie desolated? in the publique weale perished? in teares and depopulation of the cities? Certeinly in my iudgement, there are neither dignities, honors, nor authorities, but onely those which are gotten by vertue: and I knowe not any thing of greater vtilitie, or greater glorie amongest men, then to be vertuous in the publique affaires. Therfore are you greatly deceiued, if you speake for immortall glorie by oppressing the publique weale. Take good hæde, lest hoping and thinking to get

name

name of immortall life, you loſe not in a moment your temporall life, getting ſhame, diſpraiſe, and diſhonour for euer. Thirdly, caſt off from you, I pray you, ſuche vnclemencie, and applie your ſelfe to ſerue the publique weale, whiche may adorne both you and yours with great and pretious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the countrie, to your glorie and praiſe. And ſo doing, you ſhall finde me alwayes redie to ayde you, to the vttermoſte of my power.

How to write repugning Letters, either to friende, or foe, for charging vs with a faulte.

LEtters repugning as well to friend as enimie, excuſing our ſelues, or denying the matter, are made in two ſortes: for if it be our friend, that peraduenture doth accuſe vs ſecretly, it behoueth to vſe modeſt language, by

manner of excuſe. But if it be our enimie, we muſt defend our ſelues plainly and freely of the crime by him impoſed, and in both ſortes we muſt diuide our letters into three parts. Firſt, we ſhall ſay we are to be excuſed, either for that it is not ſo: or that thorough imprudence, malice, or enuie, he hath inuented that matter againſt vs. Secondly, be it to friend or enimie, we ſhal ſay to our friend vnder correction & to our enimie freely & ſtoutly, that he himſelfe may be reprehended of the like caſe, or of the very ſame yea, or elſe of a greter infamie, ſaying that he ought rather to haue regard vnto himſelfe, then to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we muſt promiſe neuer to returne to committe ſuche a thing: exhorting him likewiſe to take heede vnto himſelfe, for the matter whereof we haue infourmed him. If it be to our enimie, we ſhall plainely exhort him to leaue off his detracting;

ting: and that if he continue to ſay what he will, he ſhall heare what he would not. And if we write vnto a thirde, we muſt pray him to admoniſh our enimie to holde his peace, & ſhall excuſe our ſelues, ſaying that we wold not haue him offended, although we haue ſpoken ill of our enimie: for it hath not bene for malice or ill wil, but only to cauſe his malice and ill report to ceaſſe.

The Example, wherein Lucius Catilina purgeth himſelfe to the Senate of Rome, for the crime of conſpiracie impoſed againſt him by Cicero.

IT is alwayes my cuſtome and condition, (notable Lordes and Fathers,) to flee wicked detractours, and to haue in greate horrour diueliſh defamers, who like wolues rauiſh the good renowme of good people. And there is nothing that ſeemeth vnto me more deteſtable, more diſhoneſt, nor

manner of excuſe. But if it be our enimie, we muſt defend our ſelues plainly and freely of the crime by him impoſed, and in both ſortes we muſt diuide our letters into three parts. Firſt, we ſhall ſay we are to be excuſed, either for that it is not ſo: or that thoroughe imprudence, malice, or enuie, he hath inuented that matter againſt vs. Secondly, be it to friend or enimie, we ſhal ſay to our friend vnder correction & to our enimie freely & ſtoutly, that he himſelfe may be reprehended of the like caſe, or of the very ſame yea, or elſe of a greter infamie, ſaying that he ought rather to haue regard vnto himſelfe, then to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we muſt promiſe neuer to returne to committe ſuche a thing: exhorting him likewiſe to take heede vnto himſelfe, for the matter whereof we haue infourmed him. If it be to our enimie, we ſhall plainely exhort him to leaue off his detracting;

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more abhominable, then in the absence of a man to dilacerate and teare in peeces his honour: And against them doe I manfully fight: this notwithstanding, I can not hinder their serpentine and viperous tongues, from committing such iniuries. In number of whome, and of my flatterers, is this wicked enuious serpentine Cicero, enimie to GOD and good men, and to the publique weale, who incessantly inuenteth new dreames against mee. I haue refrained, as muche as I coulde, to aunswere vnto his slanderous lyes, bicause I woulde not be noted as he is, to be a babler, and of dishonest language. And bicause that from day to day his venom increaseth, and is vomited out from ill vnto worse, vnder your corrections my Lordes, and in your presence, I haue thought good to discharge me of two labours. The one, to aunswere vnto him, and to purge my selfe of the crimes by him falsely imposed against me: and the other, to

giue

giue you to vnderstand, and to declare to you, his execrable maners, vices, & cursed conditions, to the end that you might heare and vnderstand his deceiptfull and craftie enuies, and not giue credite vnto his wordes. This wicked enuiour and seducer of the whole publique weale, saith euery where, that I, who (without boasting my selfe) am loyall, haue conspired against my countrie and publique weale. This wicked stranger and sower of all sedition crieth against me, who am a patrone and member of the common weale, that I would destroy it, euen as though ỳ members should destroy the body. Is it credible? ought a man to beleeue it? And neuertheless he publisheth it as though it were true. I would faine knowe by what coniectures, or by what signes, he could perceiue it, if he would not say that he had dreamed it. But this wicked person turneth such like and other euils as are in himselfe, vppon me. Certes my Lordes, he is so stuf-

fed with iniquities, that he muſt nee-
des burſt and vomit out his poyſon.
He neuer did good in this citie, he ne-
uer loued any, but day by day he ſpy-
eth howe he may worke diſpleaſure
and damage to ſome good man or o-
ther. Take heede therefore howe you
giue credite to this wicked and dam-
nable man. It is not yet long agoe
ſince he came into this citie, his feete
all duſtie, and vnder colour of vani-
tie, and of a little Rhetorike that he
hath, and which he vſeth, he hath con-
uerted a gret quantitie of poore people,
whome he hath by his art, fraud, and
deceipte deſpoyled of their goods, and
by that meanes is growne vppe to
great riches. Whiche way ſhould
there haue come vnto him ſo many
houſes, poſſeſſions, ſeruauntes, and ſo
lightly as he hath them, had he not
ſpoyled and robbed the poore people?
But by this vnrighteouſneſſe and ri-
ches he is become ſo proude, that he
(whiche is but newely come) would
chaſe me out of my citie, and deſtroy
me.

me. And be him ſurely I could ſay innumerable euils, were it permitted me to ſpeake freely, and that I doubted not to diſpleaſe you. For many times it doeth good men more hurt to heare recited the euill of an other, then it doeth the other himſelfe, he being euill and wicked. Therefore, pleaſeth it you of your grace, to deliuer your poore citizen and Burgeſſe, from the ſalle throate of this curſſed Serpent.

Howe to write inuectiue Epiſtles of contention, reprehending a nother for ignorance in ſtudie.

EPiſtles and Letters inuectiue of contention and diſpraiſe, muſt be diuided into three partes. But in this caſe there are two wayes, either to write vnto him, whome wee minde to reprehend: or elſe better, to write vnto a third perſon, as iudge, or arbitratour. Firſt, to declare, that it is not our vſe to moue controuerſie: for

for wee demaund nothing but peace. Yea, and although that we be ottentimes iniuried by our enimies, and that they say al the worst they can, yet neuertheleſſe, we would giue to vnderſtand, that the inſolencie of our aduerſaries is ſo preſumptuous, and ſo tending to deſtroy our eſtimation, that wee cannot any longer keepe ſilence, but haue thoght good to write, to the end that he might be iudge. Secondly, to expreſſe briefly and plainly, wherevppon the controuerſie dependeth: afterwards to recite our reaſons, and to confirme them, & to confute thoſe of our aduerſarie. Thirdly, that we could ſay many other things, whereof wee will keepe ſilence, to the end that it ſhould not bee thought to proceed rather of enuie, then of meere trueth: praying and beſeeching him, vnto whome we write, to iudge of the ignoraunce of our aduerſarie, recommending our ſelues vnto him.

The Example, wherein a certeine Barbar writeth to a Doctour of Phyſicke, concerning his aduerſarie a Cheirurgian.

THere was neuer thing more deteſtable vnto me, nor which I had more in horrour (worſhipful doctour) then to ſée a man reioyce in detractions, and euil reportes of an other: for thereby are wicked people knowne. And although I haue diuers times of many béene iniuried, ſcorned, and diſpraiſed, reporting by me a thouſand dreames and lyes, yet haue I alwayes ſuffered them, and turned the deaffe eare towardes them. And nowe ſtepeth forth a new detractor of me, who by force conſtreineth me to aunſwere, and to defend me againſt his curſed ſlaunder, for the ſafegard of my eſtimation, which he thinketh to deſtroy. And to the end that I be not accompted ſo ignorant as he, I haue thought good to write vnto you, to giue you to vnderſtand, that he offereth me euident

dent wrong. This wicked and ignorant asse crieth and publisheth euery where, that it apperteineth not to any man liuing, to meddle with curing of a wound, or vlcer, within the citie, except he be a Cheirurgian, and sworne to the citie, at the least, except ỳ Cheirurgian be present and assistent to see the whole cure. But behold his craft, and howe couertly he would take away the practise, gaine, and profite of the Barbars. Who is he so ignorant that knoweth not, that alwayes heretofore, the maister Barbars haue accustomed to cure all kind of wounds, aswel old as newe? Who is it that is ignorant of the notable and good cures that they haue accustomed to doe? Wherefore then should they not vse to doe, as they haue done, without borrowing leaue of the gentlemen Cheirurgians, seeing they doe, and haue done their cures very wel without their assistence? I would that the ignorant asshead should knowe, that that which we doe is better done, and

that

that we vnderſtand better the arte of Cheirurgerie then he doth, or a great multitude moe of aſſes that call themſelues Cheirurgians, who haue not the knowledge to applie one onely inſtrument, or to make one inciſion aright, but all their caſe is nothing elſe ſaue ſophiſticall argumentes, which ſerue to no purpoſe. Therfore it is neceſſarie, that it come to the handie operation of the Barbars, who vnderſtand Cheirurgerie aſwel as they: together alſo, that it would be great coſt for the poore patients, to pay both the Barbar and the Cheirurgian. Secondly, if I would, I could write vnto you more amply of his enuies and ignorant detractions: but I loue rather to hold my peace, to the ende that it be not ſaide, that I ſpeake againſt him rather of enuie, then to vtter the plaine trueth. Therefore, you that knowe the whole, ought to iudge the equitie, and to cauſe him to keepe ſilence in this matter: whereof I alwayes recommend me vnto you,

wholy

wholy offering my selfe, &c.

Howe to write a defence in a contention.

WHen wee are accused and reprehended by contempt or dispraise, wee may defend our selues by letters or epistles, which must conteine three partes. First, to declare, that wee are prouoked to aunswere vnto him that writeth euill of vs, and that it is not our custome to take notice of euery small quarell, especially at the handes of wicked and ignorant people: and were it not for that it would seeme, that wee accorded to that whiche hee saith, we would not vouchsafe to aunswere vnto his ignorance: afterward must be declared, by maner of recital, the reasons of the aduersarie confuting them by al meanes possible. Secondly, wee must shewe by opposite, some faults and ignorances of our aduersarie, whiche shalbe manifest and apparent by liuely reasons. Thirdly, to say,

to ſay, that although we coulde expreſſe many moe imbecillities and faults in him, yet neuertheleſſe we wil not declare them, to the ende that it appeare not that we ſpeak againſt him rather of enuie, then for the trueth ſake: ſaying that we wold that he, vnto whome we write, ſhoulde be the iuſt Iudge of matters in variance.

The example, wherein the Cheirurgian defendeth himſelfe to the Phyſician, againſt his aduerſarie the Barbar.

I Am aduertiſed (equall Iudge) to be accuſed before you on the behalfe of ſuche a one, a boaſting Barbar, who not onely is ignorant in his ſcience, but alſo in all that a wiſe man ought to knowe: and I am ſorrie that it behoueth me to aunſwere him: but that which moueth me, is to the end that it be not thought, that I conſent to his errour, and to purge my ſelfe before you, that knowe and vnderſtand all

thinges therein: and to the ende that repulsing his olde iniuries, I might set silence to his newe. First, for that he sayeth, that euer heretofore the Barbars were accustomed to cure woundes, as well olde as newe, and thereto haue set forth their goodlie cures. Beholde and consider his hidden craft and subtiltie, how gloriously he boasteth and vaunteth himselfe, and riseth vp to suppresse and ouerthrowe the whole art and facultie of Cheirurgerie. Is it not wellinough vnderstoode and knowne, what perill there is in thinking to heale all diseases: that to make a good operation in such and other difficil matters, it is needefull that the cause be well vnderstanded and debated: and to know whether that, which is to be cured, be a simple wounde, an vlcer, or fistule, which is the peccant matter, and what oyntment or other medicine is proper for it. And to discerne and vnderstand this thing rightly, what Barbar is it (I meane to speake of vnskilfull) that vn-

vnderſtandeth one onely word of Latine, and with much a doe ſcarſe good Engliſh. I know verie fewe that can expounde the difference betweene Leporam, and Lepram. And yet notwithſtanding, moſt of their Cheirurgerie bookes, ar ſtuffed ful of eloquent Latine, and that difficil, yea and the moſt part of our Engliſh termes, are verie farre different from our vulgar and maternall ſpæche, in ſuche ſort, that who ſo fully vnderſtandeth not the Latin tongue, yea and alſo the Greeke, can ſcarſe vnderſtande them: through whiche errour ariſe many times ſundrie inconueniences. For ſuch aſſes there are, that compt euerie diſeaſe to be the pockes. And this commeth to paſſe, becauſe they will neuer call for the Cheirurgian, who in his facultie, is of all men approued, ſkilfull, learned, and verie expert, to knowe howe to diſcerne and vnderſtande all the pointes of his arte, without any erring or yet

making fault: and contrarily such ig-
norant idiotes, whiche darkely giue
credite to their owne glorious heads,
& haue no reason, saue onely their pro-
per wil and foolish opinion, & which of
a deceitful argumẽt, make a necessary
demonstration, doe giue by their dan-
gerous promises, a verie fallible hope
disallowing all good writings, if they
be not conformable to their own fond
opinion. Therefore (say I) such a one
ought to be put to perpetuall silence.
Thus much shal suffice you, although
I might say more, but his ignorance
can not beare it: for it is knowen to
euerie one, that thorough their fault
they haue committed a thousand e-
uills, and yet bashe not to say, that
they may better kill an hundred men,
then an other to heale one only: there-
fore take hæde of them who may. And
now will I hold my peace: for it is no
great honour to write the imperfec-
ons & ignorances that might be told:
yea, and if I should say more, it would
be saide, that I speake more of malice

and

and yll will, then to open the trueth. But although I yet kæpe back many other things (which as time and place shall serue may be reuealed:) and although he shal stil perseuere to speake more of me, yet Sir, you may iudge of the whole: for you knowe well, what part beareth ignorance, and innocencie. Wholy offering my humble seruice to you and yours. &c.

How to write domeſticall and familiar Letters or Epiſtles.

DOmeſticall or houſholde letters are more in vſe, then any other, forsomuch as of their nature they are very neceſſarie, to let our friendes vnderstand of our eſtate, and of our buſineſſe, be it of helth, proſperitie, sickneſſe, aduerſitie, or any other domeſticall and familiar thinges: and in such matters, the letters or epiſtles muſt be diuided into three partes. If we write of our owne eſtate, health or ſickneſſe, or of the helth or ſickneſſe of another.

First, following Tullie, and others, we may (as they doe) adde the Latine sentence, *Si vales, bene est: ego quidem valeo.* If you be in good health, God be praised for it, for thanks be to God I am. Secondly, we shall recite our own helth, or the causes of the amendment thereof, and also the health or sicknesse of our friend, which we shall esteeme euen as our owne, glad of his recouerie or prosperitie, rendering thankes vnto GOD, who hath so well disposed it: and likewise if there be happened vnto vs any good or bad chaunce, we shal write the state thereof, be it riches or pouertie, dignitie, or depression, to admonish our friend otherwise to reioyce or yet to sorrowe with vs. Thirdly, we say commonly: Thus (not hauing wherewith further to inlarge at this present) but beseeching the Lorde to keepe and preserue you in his holy tuition, we finishe. From such a place, &c. By yours altogether to commaund, &c. Or otherwise, as shall please the inditer.

The Example, of a common ſtyle in that caſe.

IF you be in health and merie, I am verie glad, for (thankes be giuen to God on my behalfe,) I finde my ſelfe in very good health and welfare. You do peraduenture greatly meruel, for that I was wont to write often vnto you, & of late haue deferred ſo to do, whereof it may be, that you would accuſe me of negligence: howbeit, it hath not bene thorough negligence, for an ague hath ſo weakened me of late, that I had ſmall hope to haue eſcaped without treading the trace out of this world into another, yea I was brought ſo lowe, that euen the Phyſicians had all quite giuen me ouer, and I had no hope, ſaue onely in God, to whoſe good aide I ſtill committed my ſelfe. Secondly, his ſouereigne boũtie hath brought me to my former helth, notwithſtanding it hath not ben

without great expense of money: Beholde therefore ỳ causes why I ould not write vnto you, but from henceforth I will write vnto you the more often, if God graunt me time & space so to do. Thirdly, I shall desire you to write vnto me of your prosperitie, & of such a on, assuring you, that if there be any thing that I may doe for you, do but commaund me, and I will do mine indeuor to accomplish it, God to friend, whom I beseech to grant vnto you your hearts desire. From suche a place, &c.

Howe to write other domesticall Letters of familiar businesse.

WE must diuide them into three partes. First, and Secondly, as in the other going before. Thirdly, shall be put the conclusion, saying that we haue thought good to aduertise him of suche businesse, bycause he is our verie friend.

The

The Example, wherein one friend aduertiseth an other, of the sute that he hath recouered.

IF it be well with you (my singular friend) then is it very wel with me: for euen as I am (God be praised) in good health, so would I desire that it should be likewise with you. And because I know we, that the loue betwixt vs two, hath always made vs equall in oure fortunes, therefore haue I thought good to write vnto you, of my business and affaires, because in deed you might be the more ioyfull. Secondly, you are aduised of the time, trouble, and cost, that I was at, in the sute that I had against such a one, and howe often I haue cursed the houre whensoeuer I heard talke of it, euen readie many times to giue it quite ouer: yet neuertheless, by trauel and diligence, and by importunate sute, my good right, vppon Tuesday last, (notwithstanding any clamour that my aduersarie made, to his greate

cõfusion) I obteined sentence against him to my great profite, whereof I render immortal thankes to Almightie God. Thirdly, I knowe wel, that of my profit, commoditie, and ioy, you are as ioyfull as my selfe, and seeing that my aduersities do bring you desolation, it is good reason, that my prosperities should bring you consolation. Therefore I pray you do it to vnderstand to all our friendes there, to the end that they may participate of our ioy. And if there be any thing that it will please you to commaund me, be you well assured, that of me you shall haue an infallible friend. And thus end I at this present, beseeching our Lord, &c.

How to visit our friend with letters, not hauing any great matter to write.

OFtentimes it chaunceth, that wee haue no matter to write to our friend, and yet we would gladly visite him with our letters: in such case our

letters

letters must containe three partes. First, to get benevolence on our owne behalfe, saying, that because we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto him our letters, to the end, that wee may take pleasure in that which hee shall write vnto vs againe: considering that there is nothing more appropriate vnto friends, then often to write to and fro. Secondly, wee shall say that wee are in health and good estate, desiring to know of his health and prosperitie: praying vnto God to keepe and preserue him from all euill. Thirdly, wee shall desire him to visite vs often with his letters, to this end, that hearing of his health and prosperitie, wee may haue cause of consolation and comfort, offering our selues, &c.

The example of the style in that case.

ALthough I haue no matter to write vnto you (my deare friend) for

for that I knowe not of any newes hereaboutes chaunced: yet nevertheles, the great loue equall betwixt vs, will not suffer mée to let passe any messinger, that I knowe goeth towards you, without sending you letters by him: for I beléeue verily, that you haue as great ioy to reade my letters, as I haue to read yours. Therefore (my friend) you shal understand, that I and all my familie are (God be praised) in good health, earnestly desiring to know of your prosperitie, and how all our friends thereabouts doe: for I assure you, there is nothing vnto vs more pleasant, ioyful, and agreeable, then to vnderstand of your health, good fortune and prosperitie. But this causeth loue (my friend,) because that from the time of our youth, we haue béene ioyned together with that band. And therefore, my deare and perfect friend, I earnestly request you, that it would please you to visite me with your letters, to the end, that (notwithstãding the distance of place

betwixt

betwixt vs,) our mindes may yet reioyce, & be comforted together, praying you with all my heart, to commaund me in your affaires, euen as he that is alwayes readie to doe you ſeruice, God to friend, to whome, &c.

Howe to write of ſome ſmall affaires, buſineſſe, or newes.

HAuing no matter of great importance to write, yet many times we are deſirous to write of ſome ſmal buſineſſe or newes of little importance: and ſo doing, the letters muſt conteine three partes. Firſt, to declare the cauſe that moueth vs, as in the ſtyle before. Secondly, to ſalute him gently, telling ſome pretie & merie newes. Thirdly, to offer him our ſeruice, with heartie cõmendations vnto him, and others.

The Example, wherein one friend writeth to an other of certeine ſmall newes.

Although

ALthough it be long sinte I wrote vnto you (right deare and perfect friend) yet is it not for that I had forgotten you, but because I had not any matter to write vnto you: and therefore hauing nowe found a fit messinger, I haue thought good to write vnto you these letters, whereby you might vnderstand, that (God be praised, who disposeth all things) we are here in good health, beseeching him that it be so with you, and all our friendes there. I haue bethought me, and considered with my selfe, whereof I might write vnto you, and haue found none other thing, saue onely to certifie you, that by the commaundement of the king and the ordinaunce of the Court, this day was made a great generall Iusting, which was a wonderfull excellent thing to behold, considering the order that there was kept. You haue heretofore seene, but I thincke not so passingly well handled nor better ordered: for surely the challengers specially with so valiant

courage

courage and ſtrength inforced themſelues in the Iuſte, that wonder it was to ſée: and on the contrarie ſide appeared alſo ſuch manly hartes and bold ſtomaches, that great commendations obteined both parts of all the aſſiſtentes: but yet in fine (after many ſturdie ſtrokes on both ſides) the challengers wonne the price, &c.

Moreouer, if I had knowen any other newes, I would haue written them vnto you, praying you that you will ſtill beare me good will, and often times write vnto mée: recommending me eſpecially to you, and to ſuch a one, & to all our other friends thereaboutes: beſeeching our Lord to ſend you comfort and health, &c.

How to write letters conteyning ſome pleaſaunt ieſtes of our ſelues, beſides other matter.

THere are yet other ſortes of letters: for theſe before written, may

may be called ſimple. Now reſteth there to expreſſe the compoſition of ſome mixed letters, which are of two or moe things. And firſt, we wil ſhew the ſtyle of a merrie letter prouoking to laughter or reioycing: yea, and it oftentimes falleth out, that in weightie matters, there is to bee mingled ſome pretie conceite, be it through ieſting of our ſelues, or of ſome other: and ſuch letters muſt be diuided into three partes. Firſt, we muſt pleaſantly expreſſe the merrie ieſt or conceite that wee intend to vtter, (our honeſtie and reputation ſtill obſerued:) for that whiche wee write is onely to reioyce our friend. Secondly, to leaue the ieſt or merrie conceite, and to change into ſome other matter, to the end that it be not ſaid, that we be altogether ſcoffers. Thirdly, to offer our whole ſeruice, as in the letter before.

The Example, wherein a ſouldier writeth to his Captaine.

It is

It is no maruell (redoubted Captaine) though you make great accompt of me: for if I ſhould be in any encoũter againſt our enimies, where it were nedefull to parte it with blowes, you ſhould ſee how I woulde handle my ſelfe: yea, the greate feare that I haue of it, doeth make me alreadie to tremble and quake, conſidering that I neuer fought but vnder the coztaine, and with the pot and the ſpiggot. I beleeue I durſt not aſſault a ſnaile, if ſhe were armed with her ſhell and hoznes, foz as hardy a fellow am I as euer dzew ſwozd out of a bowe caſe: yea, in ſuch a matter I woulde loue well the ſound of the retraite. And if euer you ſawe man of warre play better with a two foted ſwozde, then ſay boldly that I am a liar, foz I wold runne with the fozmoſt to the foze warde of a tolling tauerne, there to giue the onſet. Secondly (my Captaine) all this I haue wzitten but onely in ieſt: foz in dede, to ſay the trueth (none diſpzaiſed)

there is no man in the whole compa-nie, that more willingly or more couragiously would aduenture him-selfe in the battell then I woulde doe. For by the faith that I owe vnto the King, and to you, I haue so much be-fore mine eyes the publique weale, & haue so much pitie of the miserie and calamitie of the poore people, that at all houres, both day and night, I am purposed to hazard my life in defence thereof, & in repulse of the enimies: to the end that following the steps of o-ther valiant Champions, I may pur-chase honor & renowme. Thirdly, ne-uertheleſſe (valiant Capteine) I pray you not to put your ſelfe in daunger without a cauſe, but if you ſee that it be needefull either for your owne de-fence, or otherwiſe, you ſhall finde in me ſuche facies (as I will not vtter with mouth) alwayes preſt and redie to obey your good pleaſure and com-maundement.

How

How to write Letters concerning merie ieſtes or taunts by ſome other.

IF we would merily taunt him, vnto whome we write, or ſome other of whome we write, it muſt be done euen as in the ſtyle before written, ſauing that in the ſeconde part we muſt earneſtly continue on the matter.

The Example, wherein Cicero ieſteth with Valerius.

COnſidering with my ſelfe at this preſent, (my perfect friende Valerius) the great negligence that is in you, and that ſince your departure, you haue written nothing vnto mee, I can not excuſe you, but to ſay that you haue the palſey or elſe the feuer Iurden: and ỹ the handes which were wont to write oft vnto me, can nowe no longer holde the penne. If it be ſo, recommend your ſelfe to the Saintes of Paradiſe: or if not, learne to

write with your feete, euen as you haue well done with your hands. Secondly, (although resting & bourding) yet know I not any other thing, whi-the might be more grateful vnto me, or wherein you might doe me more pleasure, then now amongst the great affaires that I haue for the publique weale, to giue me some consolation by your letters, to the ende that I may be certeine of your health. You know my heart how I loue you, and do not request any other thing of you at this present, if not that it wold please you to write often vnto me. Thirdly, as for me, if there be any thing wher-in I may imploy my selfe to pleasure you, you may commaund me, euen as him that is gladly redie to accomplish your good desire.

Howe to write Letters giuing generall commission and charge of busi-nesse or affaires.

THere is yet another sort of letters whereby we giue commission o charg

charge of centeine buſineſſe generally or particularly, and ſuch letters muſt conteme foure partes. Firſt, to purchaſe his beneuolence, ſaying, that for the loyaltie that is in him, and alſo the confidence that we haue of his perſon, and that for the loue of vs he will entreat our buſineſſe euen as his owne: therfore haue we determined to commit our buſineſſe vnto him. Secondly, to declare what buſineſſe, and with what perſons, and how he hath to do. Thirdly, to expreſſe the authoritie that we minde to giue him ouer our buſineſſe, with all other clauſes neceſſarie to the expedition or execution of the ſame. Fourthly, to promiſe to take in good parte, whatſoeuer by him ſhalbe done, &c.

The Example, wherein Cicero committeth to Scipio his authoritie ouer all his buſineſſe in Rome.

I know not any thing ſo weightie or ſo difficil, (my more then deare

friende Scipio:) yea, though death it selfe shoulde followe, that for you I woulde not moste willingly doe. For so willeth the loue and beneuolente that inwardly ioyneth and vniteth vs together: & I doe stedfastly beléeue that you will doe the like for mée, whensoeuer I néede. Secondly, the cause that moueth me to write thus vnto you, is for that I haue much business to dispatch at Rome, where personally (for my other affaires,) I can not be assistent, and therefore it behoueth me to haue some friende resident there for mée, that may take the charge of my affaires. Thirdly, and although that I coulde commit them to diuerse other my friendes: yet notwithstanding I am afraide in so doing, that I shold too much offend you: and should séeme that I woulde wholy separate my selfe from you, if I shoulde not commit my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our naturall and mutuall loue

might

might be diminiſhed. Which caſe to auoyd, I now ſend you plaine and eſpecial procuration, in my vrgent and needful buſineſſe: hauing ſtedfaſt confidence in you, that nothing ſhall periſh through negligence. And eſpecially, concerning the cauſe and purſuite betweene mee and ſuche a one, whereof I pray you, procure ſpedie expedition, as knowing wel the great wrong of the aduerſe partie, and my good right, which hath great neede of aide & ſuccour. Fourthly, I beſeech you againe to haue my affairs in remembrance, whereof I giue you the charge and plaine commiſſion irreuocable: all which thinges I would haue you to do and procure, euen as though I my ſelfe were perſonally preſent, and whatſoeuer you ſhal do, I promiſe to be content withall, vnder obligation and bond of all my goodes, according as more plainely is conteined in the procuration (or Letter of attorney) which I ſende you herewithall. And thus finiſh I my letter, praying, &c.

How to write Letters, giuing particular commission for some affaires.

OFtentimes it happeneth, that wee commit, and giue charge of some particular businesse: and such Letters must be diuided into foure partes, euen as the other before written. Howbeit, in the second part we must expresse one or moe businesse and affaires by order, in euerie article, the thinges that we woulde haue dispatched beeing particularly shewed, plainly, and manifestly.

The Example, wherein Appius constituteth Cicero his receiuer in Sicylia.

THe perfectnesse of fidelitie that I haue in you (my loyall friend Fullie,) and the which you vse towards all your frirndes, as I haue alwayes perfectly perceiued it, doeth giue me no small hope, (together the loue and bene-

benetolence wherewith we are vni-
ted) that your wiſedome and libe-
rall humanitie, taketh great plea-
ſure to employ it ſelfe about my bu-
ſineſſe, if I commit any vnto you. Se-
condly, and to the end that I giue you
to vnderſtand, what buſineſſe I in-
tende that you doe for me at this pre-
ſent, you ſhall know and vnderſtand,
that in your prouince I haue had to
doe for the Senate of Rome, and that
great ſumms of money remaine due
vnto me by diuers of my creditours
thereaboutes. And ſeeing that I am
at this point aſſured of the good will
you beare vnto me, I haue thought
good to conſtitute you my procurour
or attourney, to receiue of ſuch a one,
ſo much: and of ſuch a one ſo much: &c.
whereof I ſend you the ſchedules and
obligations. Thirdly, and if any of
them, or any other, wil reſiſt you, and
refuſe or delay the payment; I giue
you power & authoritie to conſtreine
them by all wayes of iuſtice, euen as
I might my ſelfe, if I were there per-

ſonally preſent. Fourthly, whatſoeuer you ſhal do for me, I promiſe you to be content therewithal, & binde me by the procuration which I ſend you by this bearer, with the billes & writinges ſeruing to that effect, I commit the whole vnto you, certifying you that of me alſo you haue a friend preſt and readie to doe whatſoeuer you ſhall commaunde him. From Rome the, &c.

Howe to write certeine mixed Letters.

YEt is there another ſort of Letters conteyning intermixed matters, which are to be diuided into 2. parts onely. Firſt, to declare the moſt neceſſarie buſineſſe: neuertheleſſe, wee muſt alwayes begin with ſome honeſt preamble, like as if wee write to our friend ſaying, thoughe wee be occupied & buſied with many affaires, yet wee intend to viſit him with our letters.

Second-

Secondly, to declare particularly and plainely our intent. And if peraduenture it behoue vs to aunſwere Letters receiued from our friend, in ſuch a caſe, for the preamble we ſhal ſay that we haue receiued his letters, the which were very comfortable vnto vs, and that wee intend orderly to giue aunſwere: in the ende whereof wee maye write that which we will beſide, offering as in the other before, &c.

The Example, wherein Cicero writeth to Curio concerning his buſineſſe.

I Haue by this bearer receiued your Letters (my ſingular friend Curio) wherby I greatly reioyced when I vnderſtood the good health and proſperitie that is with you and yours: yet notwithſtanding, I was ſomething ſorrie when I ſaw my ſelfe accuſed of negligence, for that I haue not written vnto you ſo often as you deſired, and as I ought to haue done.

And

And certeinely I confesse, that I am greatly to be blamed: for in deede I was not very much busied, and am very glad that I knowe that my letters doe so greatly comfort you: promising you, that from henceforth, there shall passe no messinger, but I will visit you with my writings, and will never thinke it any labour to write vnto you, so long as I maye pleasure you. Moreouer, you write vnto me that I should certifie you of your businesse, in what state they are: I assure you, that day and night I go about to dispatch them, but the craftines of your aduersaries is so great, that I am forced to deferre, attending the good hour to breake and frustrate their malice, the which notwithstanding, I beseech God to maintaine you in your honour and dignitie. And where as you wil me to send you my bookes of the lawe, I would gladly do it, but for the occasion of these troublesome times, I thinke it needfull to tarrie till thinges be more peaceable,

and

and then wil I ſatiſſie that which you deſire, that is to ſay, you to cõmaund, and I to obey, &c.

Howe to write letters conteyning diuers and ſundrie matters.

LEtters conteyning many ſortes of matters, may be diuided into as many partes as they conteine ſundrie matters: and we muſt begin with the moſt principall part, alwayes obſeruing the rules before written, and afterward the moſt neceſſary, and ſo cõſequently euen vnto the end, ſo that the whole be finiſhed in order and by articles: howbeit, it is good to place in the beginning ſome preamble fit for the matter: and finally to offer as before. Note alſo, that if there be queſtion both of our friends affaires, and of our owne, then is it decent to begin with thoſe of our friendes, and afterwards to ſpeake of our owne, thereby to giue him to vnderſtand, that wee haue

haue his affaires, asmuch or more in remembrance, then our owne.

The Example, wherein Tullie writeth to Pompilius, of comforting, graue and domestical matters.

I Understand (my very perfect friend Pompilius,) by Letters receiued from some of our friendes, that your valiant father is deceassed out of this worlde: and this knowe ye, that in as much as we are firmely knitte together in perfect friendship, therefore it is very heauie for me to suffer: yea, I estéeme it euen as mine owne aduersitie, as friendes ought to doe. But when I consider howe well borne he was, and that he came in marriage with noble and sage parents, and by his vertues got such dignities & authorities, as can scarce be recited: yea and moreouer (whiche is almost impossible) that he was alwayes in fauour both with the Lordes and the people, that he hath runne his course

of

of nature, & that he is godly departed, I find no cauſe to lament, but with al my heart to render thanks vnto God that gaue him ſo many giftes of vertue in this worlde, and now after many yeares, hath called him from this terreſtrial darkenes, to his cleare celeſtial light. Secondly, let vs now ſpeake of other matters: you ſhal vnderſtand that it is reported vs, euen to the whole Senate, that the French men prepare a great hoſt againſt our common weale, & haue alreadie ouerrun our fieldes: therefore is it condeſcended, that manfully & with a good corage, we ſhal go againſt them. And this to doe is eſtabliſhed Pompeius, who in wiſedome, counſell, & warlike authoritie, hath none like vnto him to conduct our armie. Therfore I counſel you to leaue Cumane, and to come into this citie, during the expedition of this warre, for to auoyde the hurt that might come vnto you. Thirdly, you write vnto me, that I ſhould receiue money of your debters: I will

doe

doe it willingly: but during this tumult, I determine nothing in the Senate, nor elsewhere, vntil that things be more quiet: ¶ I dare boldly write vnto you, that if you come hither, you may get honour and profite: and then shall you see what diligence I haue vsed towardes your creditours, and in the aduauncing of your estimation, assuring you, that I am wholy at your commaundement.

Howe a Prince faithfully certifieth the worthie qualities of a man.

ALl, or most part of the styles before written, are addressed either to our superiours, equalls, or inferiours, which might seeme to suffice for this little woorke: yet nevertheless, because I would haue the gentle Readers to vnderstand, that I delight to expresse aboundance of styles, I haue thought good to recite some styles, whiche sundrie writers, and learned men, haue accustomed to vse, following

ng therein the example of diuerſe
ood Orators. And, the firſt ſtyle ſhal
e a letter of fidelitie or credit, to wit:
When a Prince writeth to one or to
nany the veritie and trueth of a thing
uen as it is, giuing perfect notice
hat it is ſo: and ſuche Letters muſt
onteine three partes. Firſt the Prince
utteth his name, his title, and other
hraſes agreeable to his highneſſe. Se-
ondly, muſt be placed the diſcourſe
r entraunce fitte for the purpoſe,
whereof we intend to write. Thirdly,
o purchaſe beneuolence to the thing,
r to the perſon, whereof we write,
auſing credit to be giuen therevnto:
xpreſſing the verie trueth of that,
which we commend, or the vertues of
he perſon.

The Example, wherein the Duke of Venice certifieth the wiſedome and ſcience of G. A.

AVguſtine by the grace of God. &c.
To all them that ſhal ſée theſe let-

ters, health and comfort. Secondly the Maiestie of a Prince, and his magnificall authoritie is not onely to punishe and correct vice, but also with his whole power he ought to de iect and chace away all vicious persons: and euen so likewise ought he of iustice and maiestie, the good and vertuous, full of sapience and stu die, not onely to amplifie with goode and honour, but also in all things to giue them suppoꝛt, fauour, and praise. Thirdly, and for that it is ma ny yeares agoe, since we haue perfec ly knowne George Alexander Doc tour verie expert and skilful, as wel in the Greeke as in the Latine tong yea loued, estæmed and honored of a men, for the grauitie of his eloquenc therefore (besides the benefites tha we haue shewed him) it is yet ou mind, that by our faithfull wittnesse the vertues which are in him shoul be knowne vnto all men, and b your relation also to be the mor magnified. Whereuppon we recom

men

mend vnto you the ſaid George Alexander, in al his affaires. And ſurely ỹ cittie or towne may thinke it ſelfe verie happie, wherein he ſhall vouchſafe to abide, for the excellent doctrine that is in him. Moreouer, if there be any ſeruice or pleaſure done vnto him, for our ſake, we eſteeme it euen as if it were done vnto our ſelfe, and for the ſame will giue perpetuall thankes. In witneſſe whereof, we haue ſealed this with our Scale manuell. Youen here the ſuch a day, &c.

How a great Prince writeth of peace or warres, &c.

THere is another ſort of Letters when a greate Prince writeth generally to all, or to an Vniuerſitie, a towne, a citie, a countrie, a communaltie, or to ſome publique perſon, as to intreat of peace, warres, appointment, &c. and ſuch letters muſt be diuided into three partes. Firſt, the name of the Prince, and all his titles, with ſalutation. Secondly, the cauſe

uing wherefore we write, declaring that it is iuſt, honeſt, and reaſonable, the which we ſhall proue, as well by reaſons to depreſſe our aduerſarie, and to deſire alwayes to mainteine iuſtice and equitie. Thirdly, the matter that we intende, be it of peace, or warre, or of ſome other greate matter, & let the concluſion be tending to our purpoſe conteyning the final clauſes, agreeable and neceſſarie therevnto, according to the rules before written.

The Example, wherein the Emperour maketh peace with the king of Hungarie.

FRederike by the Diuine grace Emperour of the Romans, of Auſtrie, of Syrie Duke, &c. and Count of &c. To Matthew king of Hungarie &c. ſendeth greeting. Though there be many reaſons, which might prouoke vs to make warre againſt thee, more then are to be founde, that might per-

ſuade

ſuade vs for to make peace with thée, (which were too long preſently to recite, neither alſo ſhall it be needefull, for as much as thou doeſt vnderſtand them well ynoughe:) yet to the ende that to thée and thine it may appeare, that there is in vs more liberalitie, gentleneſſe, and humanitie, then deſire of reuengement, againſt your ingratitude, we haue thought good to make peace with thée, to this ende, that our warres being thus ceaſſed, our people and thine, being ſore wearied and trauelled, may returne to their houſes in their deſired peace, to reſtore their goodes ſore diſperſed and waſted. Moreouer, and for this cauſe, I certifie by theſe preſents, that from henceforth, ſecluding all diſcorde and diſſention, whiche heretofore hath, or hereafter might haue bene betwixt vs, we will with thée make and eſtabliſh firme and ſtedfaſt peace, vnder the limittes and conditions paſſed and accorded betweene our Ambaſſadoures. Wherefore, we admoniſhe

you, that thou and thine be prest ioyfully, and with a good will, to receiue this desired peace, and to keepe it on your part inuiolated, euen as we haue inioyned to ours, and as we our selues minde to doe: to the ende that thou mightest knowe the good, that we would thee in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption.

How a noble man writeth Letters for the promotion of a man.

WHen any Lorde or Noble man writeth for the promotion or preferment of a man, or that he writeth to him, whom he mindeth to preferre, or to another to prouide for him, of whom he writeth, such letters are to be diuided into 3. partes, as before. First, he putteth his name and his titles, with brief salutation. Secondly, he getteth beneuolence to the person, whome he mindeth to preferre, by pray-

prayſing him of ſome particular ver-
ue, ſaying that therfore he deſerueth
o be had in fauour and eſtimation
with all men. Thirdly, he getteth be-
neuolence to his owne perſon, ſaying
hat for thoſe cauſes he is moued to
hewe him fauour and commoditie:
fterwardes, he addeth to take in good
part the good will: for ſuch a benefite
r thing giuen, is not ſufficient to
eward ſuch vertues, offering, &c.

The example, wherein the Countie of Paule, writeth to the preferment of. A.

Oannes Galeas Maria, by the grace
of God, Countie of Paule, and Lord
f Gennes, to Angelicke ſendeth gree-
ng. Secondly, the excellent melodie
nd incredible harmonie of Muſicall
ience, wherein thou excelleſt not on-
y the other Singers of our Chap-
ell: but alſo there is none whiche
ay be compared vnto thée, with

other greate and innumerable ver-
tues, for the which of all people (both
priuately and publiquely,) thou art
renowmed, praised, estæmed, and re-
uerenced: Suche thinges, I say, doe
prouoke and incline me to beare the
good will, to ayde and succour thée in
thy desires, euen as customably we
doe to our seruants and familiar ac-
quaintaunce, to the end to stirre and
moue other to well doing, when they
sée the vertuous to be rewarded and
honored. Thirdly, and to the end that
more plainely may appeare to the
the great affection and loue that we
beare thée, we doe constitute thée to
receiue in the countie of Aquedoac
the fruits, rents, profites, and reue-
nues due vnto vs, the which wée do
frely giue thée by these presents, and
so doe declare and commaunde it
willing thée gently to receiue it
whiche is to little to be compare
to thy vertues, trusting hereafter
if we be of power and abilitie, that
thou shalt perceiue howe we desire
ad

aduauncement of our good ſeruants, by magnifying their vertues, offering, &c.

Howe a Prince eccleſiaſticall or temporall, writeth letters forbidding a thing.

WHen a Prince eccleſiaſticall or temporal writeth to one or to many, commaunding & forbidding not to finiſh a thing alreadie begonne, or not to take in hand a thing alreadie pretended: ſuch letters conteine three partes. Firſt, his name and his titles, with ſalutation. Secondly, he giueth to vnderſtand, that hee vnto whome hee writeth, hath enterpriſed, and purpoſeth to finiſh a thing which he would not haue him to execute: ſhewing the cauſes and reaſons, either true or like to be true, diſſuading from the doing of ſuch a thing. Thirdly, hee placeth his commaundement and inhibition in briefe termes, and wel to be vnderſtanded, euen as it apperteineth vnto

a prince, adding thereto iniunctions and royal threatenings, if it be gainesaid or withstanded: the which threatninges neuertheleſſe, ought to be moderated with modeſtie, and not ouercharged with rigour, to the end that thorough too great rigour, it bee not perceiued, that the Prince ſpeaketh of choler or anger, the which a wiſe man ought not to doe: and then to ſet the day and date, &c.

The Example, wherein the Pope forbiddeth king Ferrand the building of a Caſtle.

INnocent Biſhop, ſeruaunt of the ſeruauntes of God, to our ſonne Ferrand king of Pouille, health and Apoſtolicall benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commandement, Gouernour of the field Picenine, and Legate, we haue had vnderſtanding, that in the endes

endes and borders of the kingdome of Pouille, towardes our field Picenine, whiche belongeth to vs, thou wilt (breaking the appointementes and concordes made betweene vs,) build ſtrong places and Caſtles, as he ſaith, he knoweth by the report of diuers people, worthie of credit, who doe ſay, that they haue ſeene thy preparations. And as thou knoweſt, ſuch manner of newe buildinges, eſpecially erected vppon the front of the Sea coaſt, (where they maye giue great occaſions of euil doing and hurt,) are thinges, which of their owne nature, induce a man to ſuſpicion, and to thinke ſome euill conſpiracie. Wherfore, we cannot but greatly doubt, leaſt thou intendeſt ſome treaſon againſt vs.

Thirdly, we therfore will thy maieſtie, to deſiſt from building ſuch caſtles and fortes againſt vs, if thou wilte with vs haue peace and perpetuall tranquillitie. But if peraduenture thou wilte not ceaſſe, then

then vnderſtand thou for a certeintie, that we ſhalbe conſtreined to repulſe the iniurie, that thou wouldeſt doe vnto vs, following thoſe meanes whereby it is lawefull to put away iniurie. Howbeit, we haue a confidence that thou wilt do nothing that might be preiudiciall vnto vs, the whiche no good king may nor ought to doe.

Youen at Rome,&c.

Here endeth the firſt Booke.

¶ The ſecond Booke,

conteyning the copies of ſundrie learned mens Letters *and Epiſtles.*

ALthoughe the inſtructions and ſtyles, heere before written, might ſuffice to content the readers of this litle volume: yet becauſe couragious mindes ſhall haue aboundance and choyce of matters, I will not here make a finall end, but haue thought good (ouer and beſides all the ſtyles of the Letters and Epiſtles heere before written) to adioyne a number moe of Epiſtles and Letters of ſundrie ſtyles, aſwell of Latine Oratours, as alſo of other learned and diſcreet perſons: truſting that the whole beeing well ſeene and conſidered, (except peraduenture the minde and courage of the reader be altogether ignorant & ſluggiſh, of the number of them that remayning in the gulfe

gulfe & bottome of rechleſnes, haue their ſenſe ſo corrupted, their memorie ſo ſlipperie, and their mind ſo dull, ſlow & aſtonied, that they may rightly of euery one be taken and eſteemed as brutal and barbarous, whiche ceaſſing, and a good wil ſucceeding,) there is no doubt but a man ſhal hereby eaſily learne to make a Letter or Epiſtle ſo wel adorned, and garniſhed, that it ſhall render vnto the readers & heaters, not onely great ioy and commoditie, but alſo to the inditour profite, praiſe, and ineſtimable delectation.

Hermolaus Barbarus writeth vnto George Merula.

PLato in that his diuine inſtitution of lawes, among other ſouereigne thinges, maketh mention, that it is nedefull in a common weale, to preſcribe and giue order, that it be not permitted vnto any man to ſhewe either priuatly or publiquely any thing that he hath compoſed, except it be firſt peruſed & approued by ỹ Iudges there-

thervnto aſſigned. Would to God (O diſcrete Merula) at this day we had the ſame lawe. Certeinely, ſo many people ſhould not then write, and ſo fewe ſhould not applie themſelues to good letters: for now through ỹ abundance of many naughtie bookes, wee are greatly indamaged: & leauing the approued & knowne authors, we followe the baſe and blind writers: and (that which is alſo to be lamẽted) we iudge of ſtudies according to the good or euil authors one with another, wõout indifferencie or correction. From this ſpring & founteine is riſen this mortall & monſtrous perſuaſion, that philoſophers & Conſuls cãnot be both equal & eloquent, for ỹ which ſentence (becauſe in many places we haue argued to the contrarie, as well in ſpeaking & diſputing, as writing) I doubt not but of many I haue incurred hatred & offence, or (according to thy cõmon prouerbe) haue angred ỹ waſps. But ſith we haue ỹ oth of this knighthood, it were a capital crime to acquit

ſo ho-

so honourable a charge. And certeinely, I ordeine and appoint (now that I haue power and authoritie, not to chide or brall, but by writing or interpreting to proue my cause before wise & learned persons, euen as the thing it selfe shal witnesse,) that there is altogether no matter, whiche this flourishing and readie kinde of pronouncing and speaking doeth not receiue, and hath not for it his naturall historie: yea, and conteyneth not his very particular and sensible reasons. For this is of Plinie the second (without all controuersie) constituted and agreed vppon: and the same is that, whereof euery one vniuersally maketh question & debate, in such sort, manner and fourme, as I thinke verily I my selfe haue first touched it, in *Themistio*. That which I haue proposed, I pray thee Merula, as effectually as I can deuise, that thou wouldest say for me, euen as for thy selfe, and that thou wouldest be, not onely my defender, but my helper, iudge, and

corrector. For certeinly it can not be denied, but that in Philoſophie there are ſundrie places, the which to vtter and expreſſe, it is needefull and neceſſarie ſometimes to feigne and renewe. And this doeth Marcus Tullius, and all the other auncient and great Philoſophers graunt and allowe: the which is now by manner of preloquution and reuerence granted vnto vs: and as he ſayth, we may name and place newe words, where we ſee the Latine to be corrupted or altered; as in the names of monis and coyne, or ſuch like. And herein wouldst I haue thee to be an equall Cenſor or Judge, if peraduenture thou findeſt in theſe bookes any thing either altogether feigned to the ſemblance of certein voices, or by licence that I ſay not rudely or hardly tranſlated, or by abuſe too boldely tranſpoſed, or elſe by a certeine imitation ſomewhat too conformable. Howbeit I thinke thou ſhalt not finde many, whiche might offende thee, or to be

troublesome: tenne at the moste, or thereabouttes, thou shalt finde in the whole worke that I sende thee herewithall, the which a man may say are not taken rightly frō the Latine, and yet are there some of them, that we haue receiued and taken, euen from the Latine eares, some we haue newly made, for the other I take no disdaine of the vsage of learned and wise men: howbeit, I wil not seeme to affirme my selfe to be wholly vnreprouable, least peraduenture some do obiect and say, If thou excuse thy self, that thou art not barbarous, what is it then that thou sayst? And thus I wholy submit my cause to the indifferent Iudge, voyd of parcialitie. Farewell. From Venice, 1480.

Hermolaus Barbarus writeth to Angelus Politianus.

IN that thou hast conceiued incredible ioy for my prosperities, thou hast therein done no new thing, nor any thing whiche I had not before

hande well

well seene, and by imagination presupposed. I know with what carefulnesse and greate forwardnesse of vnderstanding, thou hast taken in hand this busie and vnspeakeable charge, to adorne & extoll my name. And although thou hast therein bene constant, diligent, & effectuous, yet (sith in so doing, it seemeth that thou speakest for thy selfe, when thou speakest for me,) I do nothing maruel, in that thou hast thought to profite thy selfe, when thou haste bene about mine affaires. I giue thankes vnto thée, and will giue continually, not onely as to a louer and a friende, but euen as vnto Politian, that is to say, vnto a man right wise. And certeinely it is a greater thing to be praised of Politian, then of a friend: for the testimonie and iudgement of a friend might be deceiued: but of Politian a friende neuer deceiued. And to my Lord Laurentius, no lesse my prince then thine, I am greatly bound and beholden, he himselfe thereof is witnesse: I am in

great danger leaſt in ſo many bene-
fites & merits, which it hath pleaſed
him to beſtowe vppon me, I appeare
to be vngratefull and barbarous.

Marſilius Ficinus writeth vnto Angelus Politianus.

IF now Politian, I ſhould ſay, that
I greatly meruelled at the hauti-
neſſe and eloquence of thy ſtyle, ſome
peraduenture woulde ſuppoſe that I
were to full of meruelling: certeinly
in others, I am accuſtomed to mer-
uel at things for ỹ noueltie of them:
but in Politian, I maruel at thinges
whiche ars vnto me of long time ve-
rie wel knowen: howbeit for a veritie
I now haue in admiration, not old
things, but new things. For my Po-
litian, hath ſo happily increaſed with-
in ſhorte ſpace ſince his youth, ỹ for
his ſtyle, he ſeemeth vnto me wholy
another man, & altogether new: and
therefore he that being euen a childe,
hath not ſmally pleaſed me, and be-

ing

ing a young man greatly pleaſed me, nowe that he hath paſſed his youth, doeth perfectly and worthily pleaſe me: for euen as his beautie hath daily increaſed, ſo alſo hath increaſed his grace. And certeinely alſo this pleaſeth me well, that it ſhould ſo bee, for this cauſe: for often times I preſuppoſed, and as it were prognoſticated, that it woulde ſo come to paſſe: therefore I pray thee holde on as thou haſte begone. Diuine, to the end that thou mayeſt likewiſe make me a true Diuinator. In reſpect of that that thou extolleſt the Marſilian in euerie place, with paſſing praiſes, I doe maruell no whit at all. Who is he that in pronouncing his proper praiſes, is not vehement and warmeth not him ſelfe? Who is he, ſo vnſenſible, that delighteth not himſelfe in that whiche belongeth vnto him ſelfe? Francus declared vnto vs, that thou haſte had talke of vs with all the wiſe and learned, eſpecially with Hermolaus Barbarus. What wilt

thou that I doe for thee: Certeinly I will willingly do it. Farewell.

Politianus answereth vnto Marcilius Ficinus.

THou perceiuest not in me euerie day new thinges which are worthie to be praised, but rather newe thinges in thy selfe, through the which thou praisest mee: and that which seemeth vnto me such abundance, is thy exceeding loue: whereby (as *Propertius* reciteth) of nothing is raised a great history. And verily I thinke thou wilt make me a Diuinator, for thou hast caused me to diuine, when as euerie day I say and preache that thou art a Diuine. Farewell.

Innocent Pope, to Angelus Politianus.

MY welbeloued sonne, health and Apostolicall benediction. The booke which thou lately didst send vn-

to

to vs, tranſlated out of Greeke into Latine, we haue hartily and gladly receiued, aſwell for the nouelrie of the thing, as for the iudgement of diuerſe, whome in theſe partes we eſteeme for learned and wiſe. It is ſo wel furniſhed with learning and wit that therewith our Library ſhall be greatly adorned: and therefore, we giue thee moſt hartie thinks, recommending thy vertue vnto our Lorde, and exhorting thee from henceforth to perſeuer in ſuch like things: to the ende that by theſe honeſt labours, thou mayſt on day get greater praiſes, and that thou mayeſt deſerue at our handes more fertile grace. And in token, aſwell of the good will that we know to be in thee to vs ward, as for the greate fatherlie loue that we beare towards thee, we haue thought good to ſende vnto thee two hundred Crownes, by our welbeloued ſonne Iohn Turnabon, to the ende that by ſuche ſuccour of liuing, thou mighteſt more eaſily ſupport and alſo

accomplish thy labours and workes. Woven at Rome, at Saint Peters, vnder the seale of the fisher, the. xvj. of August. 1487. The third yeare of our Pontificalitie.

Prince Lucidor to the Ladie Alastraxeres.

MAdame, were it not, that I thinke ye haue bene straungely misinformed of the great wronges Don Florisell hath done vnto me, I suppose your diuine excellencie wold not haue bene in battell against me, to haue hindered the effect of ỹ execution of that iust vengeaunce that I ought to take vppon him, aswell for mine owne cause, as also for the iniurie that Amadis of Grèece (his father) hath done to my sister Lucelle, who is here with me. But to the end, Madame, that you may knowe, that he hath iustly moued me to assail him in such sort, as ye haue seene, ye shall vnderstande, that he hath violently forced

forced & led away Helene the daughter of Appolonia, who of long time hath beene promised vnto me, to be mine espouse, and for such haue I accepted her and will haue her. I pray you then consider, how much ỹ thing must greeue me, and shewe not your selfe to be so great an enimie to your owne highnes and good renowme, as to hinder the execution of so iust a reuengement: but rather to shewe fauour & ayde vnto him that followeth it: thus doing, you shall obserue the integritie of your iustice. And thus madame (presenting my humble commendations to your good grace) I shal pray the Souereigne to giue you the accomplishment of your desires.

Your cousin and entire good friend, Lucidor, of &c.

The aunswere of Alastraxeres to Prince Lucidor.

Excellent prince Lucidor, the diuine Alastraxeres, (daughter of

mightie Mars the God of battels, an
of the triumphant Zahara Quéene o
ẏ mount Caucase & of the East moun
teines) doth send you salutation & a
mitie. Ye shal vnderstand that I haue
receiued and read your letter, where
in you greatly complaine that I haue
ayded Don Florissell, by whom ye al
ledge that you haue béene greatly in
iuried: for answere therof, I pray you
cõsider how much I am bound (as all
other princes ought to be) not only to
minister iustice & fauor to them that
haue good right: but also no lesse boũd
to requite good déeds & seruice done, &
surely, I am as much bound to Don
Floriss. as one person may be to ano
ther, & that for many causes, which to
declare to you at this present, would
be too tedious. Therfore it séemeth to
me, that you should not be offended wi
that which I haue don in his defence:
yea, though I had heretofore knowne
your difference: for my highnes doth
bind me to succour him in such neces
sitie as I foũd him, neither ought you
to haue

haue procured reueng & iustice by inequalitie of force, but first to haue sũmoned & admertised him to repaire the iniurie he had done you, & if thereupon he refuse to satisfie your reasonable admertisement, then might you proceed further by good & moderat deliberation. Thinke & estæme therfore that I haue done but my duty to Don Floriſl. nether wil I refuse to satisfie you, & to maintein your right euen against him, the matter being first wel knowne & examined. But in ỹ meane space, I pray you to agrée & accord the difference betwéen you without shedding of bloud, and not to présent the impetuositie and haſtinesse of your choler, whiche hath caused you to haue the surname of vengeance, not conuenient truly for a prince: for the gods would that we should leaue all vengeaunce vnto them, because we cãnot kéepe a meane in the executing thereof, and punishing of them that haue offended vs. As touching me, I will take paines, and persuade

him

him for peace betweene you, assuring my selfe that he will not denie it me. And in this hope, I will ende at this time, wherein you and all my Lords of your company shal finde my recommendations to your good graces: beseeching the Gods to maintaine you in health. Wholy yours, and ready to doe you pleasure, the divine Alastraxeres.

Innocent the viij. Pope, to his welbeloued sonne Laurentius de Medicis.

WElbeloued sonne, health and Apostolicall benediction. We give thanckes vnto thy devotion, for that thorough the same, our welbeloued sonne Angelus Politianus, (a man very learned and expert) hath sent vs a booke, translated out of Greeke into Latine, dedicated vnto our name, and the which not only by our owne iudgment, but also by the iudgement of other wise men, vnto whome we have shewed

ſhewed it, is greatly commended. It ſhalbe of vs (as apperteineth) greatly eſteemed and honoured, and ſhalbe an ornament in our Librarie, which ſhalbe vnto him a teſtimonie of his vertue and learning. We exhort thée aboue all things to prouoke and moue the ſame Angelus, by thy authoritie, to make and compoſe like workes, which bringing forth vnto him vulgar eſtimation, and vnto vs no ſmall delectation: who, for ſo honeſt labours, partly by benefites, partly by other things, will cauſe that worthie thankes and reward ſhalbe employed and giuen vnto him. And nowe in token thereof, we haue appointed to be ſent vnto him, by ſure welbeloued ſonne Iohn Turnabon. 200. C. crownes, to the ende that his booke ſhould not remaine without recompenſe. Yoven at Rome at S. Peters. &c.

Angelus Politianus to Innocent the viij. Pope rendereth ſalutation.

I knowe

I know not in what sort to render thee thankes, most holy father Innocent, soueraigne bishop, which hast with so great praises, and ample liberalitie rewarded our small labours, which thing I consider and interpret to haue beene so done for this cause: to wit, that it hath pleased thy holinesse and blessednesse by this meanes to erect, and stirre vp the mindes of learned men (whiche of long time haue lien still, as it were slombred) when they vnderstand to be in so worthie a bishop of this time, such and so great humanitie and liberalitie, that nowe euen the dullest and idlest in order, remaine not onely praised & honoured, but also liberally recompensed. Certeinly these praises, together with the present and vnlooked for benefites on me bestowed, haue added vnto me as it were spurres and prickes, and haue charged me with a great carefulnes, so to keepe and behaue my selfe, that at no time, or by no cause, I be found to be vnworthie of this thy liberali-

tie

ſe and fauour, whereof I will take care, and will ſo inforce my ſelfe, that this our tender territorie, (to the tillage whereof thy magnificence hath now giuen ſuch and ſo great ſuccour) ſhall bring forth hereafter newe reuenues to thy ſacred Maieſtie.

Valeat tua ſanctitas. Florentiâ, &c.

Galduane to his fellowe knightes, and ſouldiers.

VNderſtand (my companions) that the firſt and ſouereigneſt goodnes that may be in an armie, is to haue a head ruler, that can wiſely order and aduiſe the thing that is requiſite to be done: and the next, to haue obedience in executing the thing that he commaundeth. Ye haue here not onely one Capteine, ſuch as I ſpeake of, but two or three, yea moe then twentie, who are ſo agreeing together, that there is but one will, one heart, & one aduice. Seeing then the firſt goodnes

and

and benefite is not denied vs, let vs draw we neare to the second, and so no doubt shall we cause our fortune to ayde vs against the most discourteous king that is vpon the earth, who purposeth to destroy our goodes, and liues, through the huge and mightie armie ỹ he hath caused here to arriue, thereby vtterly also to impouerishe & defloure a poore Gentlewoman. But yet is he farre from his accompt and purpose: for we will assist her, as long as we haue any life in our limms, or blood in our bodies, accomplishing the vow that we (receiuing the order of knighthood) are bound vnto. And whether we liue or die, it shalbe vnto vs an immortall glorie, valiantly to fight against him that ought to be a iust defender of all Ladies: so that the thing, that of many might be called foolish hardines, shall as concerning vs, and in our quarell, be called verie and magnanimitie of courage. Wholy let vs therefore runne in vpon them, without feare of death, or any

any daunger, hauing nothing before our eyes but honor: for in ſuch warlike actes, Fortune her ſelfe woulde not be feared nor doubted. And if we be victors, in as muche as they are more the we in number, ſo much our glorie ſhalbe the greater, and our name ſo much the more ſpred abrode, taking vpon vs with ſo great an hart and courage, a thing almoſte to man incredible.

A certeine man writeth to a Booke-binder of Pariſe.

WOrſhipfull Sir, aſſured I am, that if I ſhoulde commend me an hundred thouſand times vnto you, yet ſhould I doe leſſe then nothing, if it pleaſed you not to accompt me for one of thoſe that wiſh you well, therfore I pray you, commende me vnto you: certifying you that ſince my departure, I haue written ſufficient matter vnto you, according to my rudeneſſe, whereunto you haue made me no aunſwere. Howbeit I meruell

not thereat, considering that you haue bene so busied about the vrgent affaires of the king, that you haue had no leasure to attend thereunto: wherefore you are worthily to be excused. And though it be so, that I am transported into a farre countrie, to erequute needefull things, yet is it not to be supposed, that true loue should decay, through the visible separation made betweene two friendes, whereof you are the one and I the other, at the least I am yours; and beleeue that you are mine. And therefore as mine, I haue not, nor will any deferre to write vnto you, trusting and being assured, that through the receiuing of my letters, I shall cause you to be more ioyfull, and to haue me in remembrance. Doing you also therby to vnderstand, that if it would so please you, I woulde gladly haue certeine litle bookes (whereof I spake vnto you) dispatched from the binding, handsomly and neately, as you know wel how to do them: yea, farre

better

better then I can expreſſe and write vnto you. Of a thing well done the praiſe remaineth to the Authour and doer thereof, wherein I knowe you ſhall be partaker, for y you worke ſo perfectly, as no man wil, nor can find fault therwith. Moreouer, if there be any thing in theſe partes, wherein I may pleaſure you, doe but command it, and I will obey, according to the poſſibilitie of your ſayd friend, not to be compared to his good will: recommending me alwayes moſte humbly to your worſhip, vnto your wife, and to all your children, vnto whome I will not forget the wine, my bookes being properly and handſomly bound and diſpatched. Thus ceaſe I for this preſent, beſeeching our Lorde to ſend you helth and welfare with long life. From Seiurre, the. 11. day of October.

An Epiſtle of Angelus Politianus to Laurentius de Medicis his Vncle.

BAptiſta Leo Florentius, of the moſt cleare and noble familie of the

Albertines a man of exellent ſpirit, & good & deepe iudgement, & of erquiſit doctrine, hauing left vnto his poſteritie many noble deedes, actes an monumentes: conſequently and t fine thought good to repoꝛt vppon, bookes ſpeaking of Architecture, o the Science of building: the which being amended, coꝛrected, and poliſhed, intending to ſet them foꝛth t light, and to dedicate them vnto th name, was by fatall oꝛdinance pꝛeuented by death and ſo decreaſſed. Hi bꝛother Barnard, a pꝛudent man, al wayes mindefull of thee amonge the chiefeſt, to the end to aduance th memoꝛie of ſo woꝛthie a man, and t render thankes foꝛ thy merites o him beſtowed: the foꝛeſayde booke writen accoꝛding to their true pa ternes and eramples, and reduce into one volume, he doeth offer an pꝛeſent them vnto thee, my good Laurentius. And in verie deede he deſired I ſhoulde commend and adoꝛne wit woꝛdes the ſame gift towards thee, all

alſo towards the author thereof, *Baptiſta Leo*. The whiche I haue not thought good to do in any caſe, to ỹ end that through defaulte of my vnderſtanding, I diminiſhe not the prayſes of a man ſo excellent, and of a worke ſo well brought to paſſe and finiſhed: for vnto that worthie worke ſhall come more honor and renown by the learning and reading of it, then by any wordes wherewith I am able to ſet forth the prayſes thereof, fearing and doubting difficulties of the Epiſtle, and doubting alſo the imbecillitie and weakeneſſe of our Oration: for vnto any man not ignorant of the perfection and integritie of the remoued letters, & of the ſecrete and hid diſcipline, it might be doubted, whether his ſpeache and ſtyle doeth more touch the art of Oratorie, or of Poetrie, whether it be more graue, or ciuil. In this order he hath followed ỹ true trace of the Antiquitie, in ſuche ſort that he hath by ſenſe comprehended and reduced into example, not on-

Albertines a man of exellent ſpirit, of good & deepe iudgement, & of exquiſite doctrine, hauing left vnto his poſteritie many noble déedes, actes and monumentes: conſequently and in fine thought good to repoꝛt vppon.x. bookes ſpeaking of Architecture, oꝛ the Science of building: the whiche being amended, coꝛrected, and poliſhed, intending to ſet them foꝛth to light, and to dedicate them vnto thy name, was by fatall oꝛdinance pꝛeuented by death and ſo decealled. His bꝛother Barnard, a pꝛudent man, alwayes mindefull of thée amongeſt the chiefeſt, to the end to aduance the memoꝛie of ſo woꝛthie a man, and to render thankes foꝛ thy merites on him beſtowed: the foꝛeſayde bookes wꝛitten accoꝛding to their true paternes and examples, and reduced into one volume, he doeth offer and pꝛeſent them vnto thée, my good Laurentius. And in verie déede he deſired, I ſhoulde commend and adoꝛne with woꝛdes the ſame gift towards thée, & alſo

alſo towards the author thereof, *Baptiſta Leo*. The whiche I haue not thoght good to do in any caſe, to ỹ end that through defaulte of my vnderſtanding, I diminiſhe not the praiſes of a man ſo excellent, and of a worke ſo well brought to paſſe and finiſhed: for vnto that worthie worke ſhall come more honor and renown by the learning and reading of it, then by any wordes wherewith I am able to ſet forth the praiſes thereof, fearing and doubting difficulties of the Epiſtle, and doubting alſo the imbecillitie and weakeneſſe of our Oration: for vnto any man not ignorant of the perfection and integritie of the remoued Letters, & of the ſecrete and hid diſcipline, it might be doubted, whether his ſpeache and ſtyle doeth more touch the art of Oratorie, or of Poetrie, whether it be more graue, or ciuil. In this order he hath followed ỹ true trace of the Antiquitie, in ſuche ſort that he hath by ſenſe comprehended and reduced into example, not on-

ly the reasons of ỳ auncient builders, their engines and instrumentes to worke withall, but also hath wonderfully excogitated and published new formes and styles of buildings: yea, and besides this, he was also a good Painter, and a cunning Carver. Howbeit in the meane time, he ordered all things according to true proportion and measure, in such sort, that all people might report of him singular and worthie thinges: so that I judge and suppose, that I were better to be silent, then to speake too little, as Salust sayed of Carthage. To this booke therefore, (O Laurentius) thou shalt attribute moste principall and chiefest place in thy Librarie, & shalt read it diligently, and shalt take care to publish it commonly: for it is worthie to passe often by the mouths of expert and learned men: for it is a fauourer and a verie patrone of learning, amongest all men liuing, now fallen vnto thy lotte. Farewel.

An-

Angelus Politianus to a certeine friend of his.

IF I had begone to haue loued thee, for thy riches, I ſhoulde nowe haue ceaſſed to loue thee, or to be thy friend for that thou now ceaſſeſt to be rich: but moreouer, if I had nowe ceaſſed to haue bene thy friend, then had I not bene thy friend, neither when thou weart rich, but a flatterer: the whiche whoſoeuer can be, can not be free, but a bondſlaue.

Politian to his friendes.

YOu are many, which together demaund Letters from me, but beholde I ſend onto many but one onely: for it behoueth to ſende one onely Epiſtle onto many, whome I onely loue. The which ſhall be as good as many, whē many of you ſhall read it.

Politian to an enuious perſon.

THou art enuious to euerie one of euerie thing ſaue enuie, but of

that thou art enuious towardes thy like, who is yet more enuious then thou: and by that meanes there is no enuie in thee: and yet notwithstanding, thou hast enuie at his enuie and by that meanes he is lesse enuious then thou. Who you are, I will not expresse, because I will not make you more miserable then you are already: for if I shoulde publishe your name, you would haue enuie, euen at your verie name it selfe, not onely one of you at the name of another, but either of you at his owne.

Politian to a slanderer and detractor.

VNto thée, which speakest euill of me, I intend not to answere euil, least peraduenture thou shouldest ceasse from saying euil by me, that is to say, from prayling mée: for in verie déede, who is he that is more rightly praysed, then he of whom euil is spoken by an euill man? And in respect I call thée an euill man, that is so farre

farre from being euill ſayde, that nothing can be better ſayde.

Politian to his friend Cæſar Carment.

THou ſuppoſeſt thy ſelfe to be contemned, becauſe I write not vnto thee: I ſhould contemne thee, if I ſhould write vnto thee: for if I contemned thee, then durſt I write vnto thee theſe anſweres, either that I am buſied, or that I haue no leaſure for thee. Farewell.

Politian, to Iames Mirus.

THou art ſorie becauſe I write not vnto thee: be ſorie no more, for now I write vnto thee. Farewell.

Politian to an vnconſtant perſon.

THou haſt not giuen me that, which thou didſt promiſe me: I find my ſelfe greeued if thou haſt forgot it: and yet more greeued if thou haſt not forgot it. To forget, is the propertie ſcarce of a friend: & not to giue when

it is remembred, is the propertie altogether of an enimie. Farewell.

Angelus Politianus to Picus Mirandula.

That whiche I would should haue beene corrected by thee, thou praisest it; but thou doest that thing easily, whiche thou doest continually. Farewell.

Politian to a friend of his.

Thou art angrie and sorie, because Sinuas doth reprehend me: he doth reprehend me, to yend that he might search the safegard of himselfe, as a man beset with those that doe much reioyce of flatterers, and yet more of detractors.

Politian to a promise breaker.

Much more equall had it beene incontinently to haue denied that, which

which ſo earneſtly I requeſted, then afterwardes not to performe ẏ thing, whiche thou (beeing a graue man) hadſt ſo liberally promiſed? for then had it beene no iniurie, ſeeing that thou didſt owe me nothing: but nowe it is iniurie, for thou doeſt owe it me, and muſt owe it me, ſeeing that thou haſt promiſed it me: and certainly I doe not yet beleeue that thou art of that ſort of people, whoene their promiſes do not binde them. And to the end that I haue not hereafter occaſion to beleeue it, I would wiſh thee to keepe ſuch prouiſion to thy ſelfe. Only this I requeſt thee, that if thou wilt not giue and performe vnto me that benefit, yet ceaſſe to be iniurious vnto me, which thou ſhalt do, if thou forbidd mee to hope any longer in vaine. Finally, I ſhall be greatly beholden vnto thee, if thou giue me that whiche I requeſt, and ſhall greatly merueil, if thou giue it me not.

Farewell.

Polinus

Politian to his friend.

I Was very sorrie, & am very glad, because thou wast sicke, and that thou art whole. Farewell.

Politian to Picus Mirandula.

I Was first vanquished of thée by learning, and vanquished by spirit: yetneuertheleſſe, I reioyce me to be vanquished, and doe in such sort reioyce me, for that I loue thée, and so loue that, by the whiche I was vanquished: but nowe by thy humanitie am I vanquished, whiche thing certeinly I cannot suffer, because it is vnhoneſt. But I do suffer it, for that there is nothing vnhoneſt vnto me, which vnto thée is honeſt.

Politian to a certeine friend of his.

THou art sorrie, because I, whiche am thy friend, haue vanquished thée in disputation. Thou oughtſt not to be

to be ſorrie: for if all thinges be common vnto friendes, I am no more a vanquiſher then thou: and no leſſe vanquiſhed then thou. But peraduẽture thou art ſorrie, becauſe that by ſuch lawe of friends, I am not a perfecte vanquiſher, I whiche haue thée vanquiſhed. Farewell.

An Epiſtle of Ioannes Picus Mirandula, to his deare friend Iacobus Antiquarius.

AMongſt all the pleaſures which I toke, when I was at Florence, thorough the commendable vſage of Politian, (a man in my iudgement, of all other moſt learned and ſkilfull, as touching them of our time,) this was not the leaſt, but exceeded, when he incõtinently gaue vnto me thy graue epiſtles ſent vnto him, to the end that I might read them with their aunſweres, in the ſame fourme and excellent order, that they paſſed betweene you. In thoſe letters and Epiſtles

pistles I did greatly delight me, for the singular prudence therein conteyned, wherby also in weightie matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobrietie, and also for the comely adorning and beautifying of thy oration. Furthermore, thy letters were acceptable vnto me, not onely because in some of them there was honorable mention made of my name, but also I delighted my selfe therein, for the testimonie of such a perfect man, by reason of the conscience, graunting and giuing iust consent, which not dissembling any thing of that which it thought, did manifest and discouer the matter, euen as it was, striuing with great force as nilling to be deceiued: and thus am I double beholden vnto thee, by reason of thy vertue, and also of thy benefits done vnto vs. I had thought by my Epistles, sundrie times, to haue rendred thee thankes, least peraduenture towardes thee, I should haue beene thought

thought somewhat vngratefull, or esteemed rude and vncivil: yet deferred I the time (because I knowe thée and our good friend Politian, to be so exercised with letters, passing to and fro betweene you,) as not willing with such importunate hast to babble against the Muses, and as the malapert gagling geese, to interrupt the white swannes interchangeably singing: besides this, I perceiued by Politian, that thou hadst vnderstanding of our good will towardes thée. And nowe haue we receiued thy letters sent vnto vs, lately deliuered to Barnard Ricius, (a yong man of great towardnesse) wherein thou doest attribute vnto me ỳ, which I dare not request, neither thinke to haue so much merited. The greatnesse of thy humanitie doeth nowe burst our silence, except we shold séeme vncivil or proud, and therfore I cannot chose but giue thée great thankes, and impart vnto thée immortall praises: not onely because thou bestowest vppon me no small

small vndeserued commendations, but also by reason that thou so tenderly louest me. Therefore vnto thee I ought to make recompense, euen aboue my power: neither is there any thing so hard or difficil, which for thy commoditie I would not take in hand. Farewell. Made in the fieldes of Ferrar the 27. of Julie. 1494.

Here endeth the second Booke.

The third Booke, conteyning the manner and fourme how to write *by Annswere.*

¶ *A father writeth vnto his sonne.*

WEl beloued Sonne after commendations apperteyning, &c. It is already thrée monethes ago, & now at this present going on the fourth, since we receiued any letters from thée: me thinkes thou mightest haue coniectured with thy selfe (if thy heart had not béene altogether stonie) in what troubles and calamities I, with thy wéeping and sorrowful mother, doe liue. There are nowe 24. winters gone and past, since forth of thy mothers wombe into this transitorie life thou wast brought, and because euen from thy youth vpward, I was a carefull

and desirous Father to see thée good, modest, gentle, kinde, and with all other vertues adorned (beholding then thy sharpe wit and liuely memorie of thy natural inclination and spirite,) I thought good (as thou knowest) to send thee to Parise to the studie of the Ciuil Lawes, according to thine owne desire: thou hast now ben there foure yeares, and I determined to giue thée yearely an hundred crowns for the sustentation of thy liuing, to wit, at the end of euerie sixe moneths fiftie: and moreouer, to sende thée apparell of Silke, and clothe for the array of thy body. Thou shalt vnderstand (my deare childe) that thy mother hath bene my wife. xxvj. yeares: I haue had (by the goodnesse of God) of her two children onely, whereof thou arte the firste, and after thée Loyse thy sister, vppon whose vertuous life the Sunne beames hauing shined by the space of. xxiij. yeares, and I knoweing her worthie of a husband, haue thought good this

this yeare to marrie her, and to giue her to Helie Loyer, for his legitimate and lawfull ſpouſe: & bicauſe that he is a rich man, it behoued me for the full ſumme of her marriage, to giue three thouſand pounds, ſo that I was conſtrained to pay him not onely all the redie money that I had, but alſo to borrowe more then three hundred Crownes, bicauſe I would not fayle of the fidelitie and promiſe whiche I had made him. This therefore was the occaſion that with my Letters of the viij. of Auguſt laſt paſt, I had not the meane to ſende thee more then thirtie crownes, within theſe. xv. or xx. dayes, I will ſende thee the other twentie, for the full accompliſhing of the terme paſt, & the fiftie for the beginning of ỹ yere preſent. Therfore, for default of the ſayde monie, ceaſſe not from any manner of ſtudie: but now it pleaſeth me to talke a litle vnto thee. Thou then drawne by diſdaine, & moued with vniuſt yre, for ſo light an occaſion (as voluntarily

willing to worke vengeance) stayest thou to giue aunswere vnto the humane and gentle Epistles of thy father, vnto the swéete and louing Letters of thy mother? disdainest thou to aunswere brotherly the tender letters of thy chaste, prudent, and new married sister? O thou miscreant, thinkest thou peraduenture that the pitie of thy father woulde not haue sent thée the twentie Crownes, whiche for the necessitie and ornament of our house coulde not then be done? O heroicall crueltie of a child, O heart of yron, O barbarous vsage, O wickednesse worthie to be carried to the vttermoste endes of the worlde: I see well ynough howe wise thou arte become, to knowe howe to molest me euen at the verie heart rote, together with thy miserable mother: who for that thy plague of spirite, taketh her daily nourishment with sharpe and bitter anguishes. The Virgilian Quéen Dido of Carthage, was neuer so passioned with loue

loue towardes her pitifull childe Aſcanius, as (by thy occaſion) the tendernesſe of the charitie of thy mother towardes thée, is at this preſent afflicted and deſolate, and for thée onely ſhe liuing doeth accompt her ſelfe miſerable and vnfortunate. Alas, I pray you tell me, is this the doctrine of the ſage Plato? Are theſe the inſtructions of Ariſtotle, that prince of Nature: who ſay, that it is not poſſible, that children ſhoulde make recompenſe to their Parentes, for the goodneſſe by them receiued. Thou then (if thou wilt that thy mother liue) take forthwith thy penne and write, to comfort her. Thou oughteſt to remember (as a reaſonable man) that ſhe brought thée into this worlde, that thou waſt tenderly and warmely nouriſhed in her wombe, and that thou didſt there receiue thy life, limmes, fleſh, bloud, ſinewes and bones: ſince which time alſo, howe careful & diligent a father I haue bene for thée (to auoid the vanitie of worldly praiſes) certeinly I

demaunde none other witnesse but e-uen thy self. Phalar, although he was a tyrant and of notable seueritie, yet sometimes appeared ciuil, who writing vnto his sonne Paurolus, sayth vnto him, that a childe ought chiefly to be mindefull of the benefites of his Parentes. Alas, I pray thée read the history of Valerius, where thou shalt vnderstand the pittie of Coriolan, towardes his mother: and the promptnesse of the pitifull heart of Simon the Athenien, towardes his Father Miltiades. Finally, I had purposed to haue continued longer in this Epistle: but the teares whiche fall from mine eyes will not suffer me to passe further. I beléeue that through the great anguish of the griefe that thy pitifull mother sustaineth, if she shold sée thée in her presence, she coulde not say to thee, O sonne write vnto me: but I doubt not but that those her distiling teares would forthwith pricke thée forward to write vnto her: & bicause she is thy mother, (& that both

gwd

good and worſhipfull,) thou mighteſt peraduenture learne the dutie of true pittie, not baſhing to accompanie her with ſorowfull wailing and repentaunce, for the errour towardes thy parents (without due conſideration) by thée committed. God kéep thée, and vouchſafe to make thée worthie of his infinite grace. Thy Father, &c.

The aunſwere of the Sonne vnto his Father.

DEerely beloued Father, after moſt humble commendations vnto you & my louing mother, beſéeching you both of your daily bleſſing, &c. Father, although I knowe your aduiſe to be truer then the voyce of the Cumane Sibille, or the oracle of Apollo, neuertheleſſe I thinke it my dutie, to make briefe anſwere vnto your graue and learned Letters. You by them (together with the greate pittie of my mother) haue made mine eyes ſo tenderly moyſted with teares, that not only in one thing, but alſo in many, if

I had ben before your presence (your
fatherly benignitie, together with
my mothers clemencie considered,
you wold certeinly haue iudged your
onely sonne worthie of pardon. He
that shoulde blaspheme God: yea, or
his father, or mother, me thinketh he
were not worthy to be reasoned with
all, but rather to be punished: for in
veritie, there is nothing more vn-
séemely in a young man, then to giue
occasion of anger vnto a man of ripe
age. Therefore, as Marcus Cicero
writeth, wisedome is the knowledge
of good and euill thinges. And this
goeth morally. Aristotle disputing
saith, that it falleth not for youth to
prouoke displesure. The moralist Se-
neca swéetely writeth, that the wise
man is temperate and constant: and
he that is constant, and without
perturbation, and wickednesse, is
he that is quiet and vntroubled:
then to conclude, the wise man is hap-
pie. Therfore extend your pittie vnto
me: for according to the sentence of
Fabi-

Fabian Quintilian, he that repenteth him of errour, is worthie of pardon. But bicauſe I will not be long in writing, it may pleaſe you to vnderſtand, that in this towne of *Pariſe*, we haue greate ſcarcitie of victuals this yeare. Corne is at a verie high price: I ſay nothing vnto you of wine, whiche at this day is riſen vnto ſuche a price, that of many perſons it is quite forſaken. I knowe well, my deare father and mother, that you would not haue me to endure ſcarcitie of victuals, for the whiche my garments alreadie foure moneths ago, are gaged to mine Hoſte, which cauſeth me to be more importunate to demaund monie of you, whiche through your gwdneſſe I attend for, with earneſt deſire. To finiſh, (my duetie vnto you both remembred) I humbly recommend me, and alſo vnto my welbeloued Siſter.

Your humble and obedient ſonne, &c.

The father writeth vnto the ſonne.

VErily my ſonne, thou wilt be the occaſion through thy euill behauior, to haſt me ſoner then I thought vnto my graue: for not long ago here in this towne of Lions, diuers gentlemen and merchantes affirmed vnto me, that all the clothes of Scarlet, which thou didſt carrie with thée are loſt. Alſo I am aduertiſed by my truſtie friendes, that ſundrie dames in Lions, go ſumptuouſly arrayed with our clothes of ſilke, and thou of them haſt none other payment, but that thou takeſt accompt ſecretly in the night. This is not the faith whiche thou didſt promiſe me at thy departure: therefore thy mother continually wæpeth, and thy two vertuous and honeſt ſiſters lament without ceaſſing. But tell me, with what knines thinkeſt thou ỳ thou doeſt wound the moſt ſecrete partes of our hearts: therefore, be readie to amend thy errour, or elſe verily ceaſſe to call me

father,

father, and hold thy ſelfe aſſured (except thou ſpeedily amend) that neither of my goods nor monie ỹ ſhalt euer haue any part hereafter.

Thy carefull father, &c.

The ſonne maketh aunſwere vnto his father.

My dearely beloued father, I haue beene aduertiſed by your ſorowful letter of euil aduẽture of our merchandize: but becauſe you are my father and a prudent father, it is lawful for you without occaſion, to reprehend and to threaten me: howbeit he that committeth not the fault, is alwayes accompanied with ſweet hope. Thoſe that haue told you, that I giue your cloths of ſilk to the dames of Lions, peraduenture haue taken it in euil part, that I haue not giuen ſome peece of ſilke to their wiues, & would peraduenture haue taken no care to haue aſked them frõ whence the garmẽt had come, ſo that they had ſpared their

their penns. I pray you therefore my deare father, be content & glad: for I cõsume not your goods, but I sel them alwel vnto women as vnto men. I send you by your Factour, 2000 pounds for clothes of scarlet, and fiue hundred pounds for clothes of silke. I will tarrie to finish the rest, and the cursed enuie languishing, shall fall vnto the ground: and you shall finde me (God to friend) a good, iust, and faithfull Sonne, &c.

The wife writeth vnto her husband.

ENtirely beloued husband, after a thousand commendations vnto you, with the desire of your health & welfare, rather then mine owne, &c. Since your departure hence, GOD knoweth in how many carefull cogitations and thoughtes I haue liued, and certeinly in all my tribulations, through your absence, I haue found none greater then in one whole yeare with much ado to haue receiued from you

you only two ſhort letters. It may be that ſome great affaires of the Court would not permit you time to write, or peraduenture that no care of vs doth pricke you forward. Theſe verily were not your promiſes made vnto me at your departure. It may pleaſe you to vnderſtand, that our 2. children are in good health, & increaſe in ſtature, but not in maners, which to them ſhould apperteine. We are riche of ſubſtaunce more then otherwiſe, therefore take hede leaſt couetouſneſſe do ſurmount and ouercome you: for riches be ſmall ornaments for our children, without the brightnes of ſome vertues. Beſides this, forget you not, that I haue not any lacke of thinges neceſſary for liuing: but know ye that I am a wife, & that yong, not better nor worſe then other. Therefore, I beſeech & require you ỹ you wil ſpedily repaire home, for we more require your preſẽce, then your monie: and thus with great deſire do we attend for you: beſeeching God to

bleſſe

bleſſe you and proſper your affaires.
Your faithfull ſpouſe, &c.

The aunſwere of the husband vnto his wife.

LOuing wife, after hartie cõmendations with deſire of your proſperitie & all ours, &c. This may be to certifie you, that within theſe fewe dayes I receiued ſome very lamentable letters from you, by the which you do greatly complaine of me, for that I ſhould be ſlowe in writing vnto you. You thinke peraduenture that from hence where I am in Lions to Amboyſe, is like diſtance of way as from Bloys to Tours. Uerily I haue writtẽ at the leaſt nine times in ỹ yere. And often it happeth (as you might conſider) that by negligence of the carriers letters are loſt. But to proceed: when I parted from you, I had thoght that I parted ioyfully, leauing in your lap our two children, with ſtedfaſt confidence to haue committed them to a

prudent

prudent, ſage, temperate, careful, diligent, & heartie wife, about the gouerning of domeſticall affaires, wherein me thinkes there ſhould be no default in you. You write vnto me, that you are a wife & young, with ỳ which followeth: I ſay ỳ when I married you, I toke you not onely for a wife, but alſo for the moſt vertuous, moſt chaſt, moſt honeſt, and moſt ſkilful of all other of your age. I am not couetous, as peraduenture you ſuppoſe: true it is, that I am come vnto the Court to aduantage vs & our children aſmuch as I can, whiche may hereafter be cauſe of ioyful quietneſſe. At this preſent I wil write no further: God willing within theſe three moneths I truſt to be with you. And thus I commit you & all ours to the bleſſed Trinitie.

Your louing husband, &c.

A ſiſter writeth vnto her brother.

My welbeloued brother, after moſt heartie commendations vnto you,

you, &c. I cannot expresse nor declare in words, what grieuous sorrowes & passiõs I haue receiued for ỹ death of Francis your louing & faithful spouse. Therefore, (were not the extréme teares and great anguishes wherewith I am bitterly accompanied,) I might peraduenture find out for you some manner of consolation: but certeinly very ill may he helpe an other, that cãnot in any wise helpe himselfe. Any other meane is there not, saue onely reason, whiche might comfort you to take, with a good heart, ỹ fierce and vncerteine death of that honest, vertuous, & chast wife: who through the merites of her vertues, I esteeme without all doubt, to be gone to possesse the eternal triumphs of the heauenly glorie. Wherefore then ought we more to lament the vngentlenes of enuious death, whiche in the ende destroyeth al things created, then we ought quietly to render the money which we haue borrowed for the gift of life lent vnto vs by the generall

Creatour,

Creatour, ought to be reſtored without any lamentation. Therefore I pray you, ſtudie with me to praiſe God, for the faithfull departure of your welbeloued out of this tranſitorie life: and ſo bring vp Loyſe my deare niece, that ſhe may followe the manners of her mother. Woulde the bitter raine of the humour that falleth from mine eyes haue ceaſſed, I would haue bene more large in writing vnto you. The eternall God, of his infinite pitie, preſerue you and yours in peace and proſperitie.

Your louing Siſter, &c.

The aunſwere of the Brother vnto his Siſter.

DEarely beloued Siſter, after louing cõmendations vnto you, &c. The tenderneſſe of the ſweete ſtyle of your gentle letters, hath cauſed ſomwhat to ceaſſe the abundance of the moyſt humour guſhing from mine eyes: therefore I can not by any ſufficient wordes expreſſe the thankes,

whiche I doe owe, and euen vntill the laſt day of my life ſhall owe vnto your pitie, goodneſſe, and courteſie. I know how tenderly you take the memorie of Francis: alſo I knowe the effect of the ſingular loue, whiche ſhe bare vnto you. Your niece humbly recõmendeth her vnto your benignitie, I truſt that ſhe will followe in all thinges the gentleneſſe and honeſtie of that her vertuous mother deceſſed. We in the meane time ſhal alwayes be readie to accompliſh your requeſt in al things at your pleaſure. God haue you in his bleſſed tuition.

Your faithfull Brother, &c.

A Mother writeth vnto her Daughter.

WElbeloued Daughter Antionet after due commendations vnto you, &c. Verie acceptable (deare daughter) were your letters vnto me, partly for hauing aduiſe of your helth and partly to vnderſtande that Peter your

your ſonne doeth ſo diligently attend to the beginning of his ſtudie. To aduertiſe you by motherly charitie, of that thing, which appertaineth both vnto my honeſtie and yours, it is ſo, y within this little while, I haue by diuerſe voices vnderſtanded, (I wot not what) of your pil-renowne, from thoſe partes of your towne of Bloys. You knowe (my daughter,) at ſixteene yeares of age I was married, and at .xxiij. remained widowe with two children, and vnto this my age of iij. yeares, there was neuer none that could ſay any thing againſt the integritie of my life: neither haue I at any time paſſed for a huſband. Thou verily at .xvj. yeares didſt take a huſbande, and nowe at .xxxv. yeares remaineſt widowe, with one ſonne onely. xix. yeares haſte thou poſſeſſed thy huſband: therefore thou oughteſt to be ſatisfied of worldlie thinges. Thou art riche, and arte left vnder the ſtate of a widowe. Oh, I pray thee for the loue of the eternall God,

and for the obeisaunce that thou oweest vnto me, that thou wilt be well aduised, not to maculate or blot that widowish and decent habite, whiche thou beerest, for the worship of him, who of thy virginitie gathered the firste fruites. The Lord be with thee.

Thy pitifull Mother, &c.

The Daughter maketh answere vnto her Mother.

DEere and welbeloued mother, after moste humble and reuerend commendations, with the desire of your long life &c. Through your late briefe Letters I am become altogether melancholike and sorrowfull: and not for that the occasion springeth of you, but of the vnhappinesse of the wicked worlde. Verily with moste humble obedience, I receiue all those admonitions, whiche come from you my discreet mother. Hyppolite, as we reade in the auncient histories, because he wold not consent to Phædra his horrible mother, was by her occa-

sion cru-

cruelly put to death, without deſerts: ſo I, by the peſtiferous tongues of others, am innocently ſlaundered. Wherefore, hearken I pray you my deare mother, you knowe Clare verie well, who hath a brother .xviii. yeares olde, a dronkard, euill taught, a gamester, and a glutton, theſe two yeares hath he by letters, giftes, & promiſes gon about dishonestly to tempt me, and this doeth he not ſomuch for his owne deſire, as for the wicked will of his ſiſter Clare, who being about .xvi. yeares of age, and richly maried (but vnto an old man) is verie liberall of her loue vnto whoſoeuer demaundeth it. And because that she is my neighbor, she would gladly haue me ioyned in loue with her brother: but that shall not withstanding nothing preuaile him, though miſtruſtfull perſons ſpeake their pleaſure. No more at this time, you vnderſtande me well. God proſper and preſerue you.

Your obedient & louing daughter.

One Lorde writeth vnto another.

RIght honourable Lorde, after due commendations, &c. It is already three monethes ago since your honor, by your learned and prudent Letters requested me, that if it were possible to vse suche meanes and diligence in speaking vnto William Ardiller, that it would please him to serue your honour, in the office of a Secretarie, bicause he is a man skilfull, quiet, and also of maruellous elegancie in composing. Verily I vsed all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auaile: for he excused himselfe to be wearie of seruing Lordes, and that he rather loued to rest, and to giue himselfe to nourishe his little childe: but in fine, I so handled the matter, that within one moneth he will depart hence to go vnto you. I tolde him that your honor wold vse such liberalitie, as his ver-

vertue requireth. I take greate pleaſure, for that your Lordſhippe ſhall haue nére you a prudent, loyall, learned, a wonderfull obſeruer of antiquities, a great hiſtorian, and in the pleaſant paſtime of Poetrie, a man without compariſon: which ſhall be great ſatiſfaction to the ardent zeale of the diuine vnderſtanding of your excellencie: which I pray God ſtill to proſper and increaſe, &c.

The aunſwere of one Lorde vnto an other.

RIght honorable, after continual cõmendations, &c. Your Lordſhip knoweth, in howe troubleſome and wearie exerciſes we haue conſumed the other part of our tranſitorie and miſerable life: therefore, your honour by the humanitie thereof, muſt pardon our vnlearned letters: but now, by vertue of your honour, we poſſeſſe the gentle & quiet perſonage of William Ardiller, for the loyall &

good Secretarie of our affaires. Certeinly I loue his humanitie and gentleneſſe, his iudgement doeth greatly pleaſe me, and the eloquence of his ſpeach delighteth me. If all the holie church of the Chriſtians, had aſwell choſen their biſhops, deacons, and miniſters, as I haue done my Secretarie, vndoubtedly the Religion of our Catholike faith woulde be had more in reuerence, and better ſpoken of, then we ſée it is in this our miſerable time. I certifie your Lordſhippe, that as ſoone as our foreſaide Secretarie came to ſalute vs, we immediately of our courteſie gaue him fiue hundred Crownes of golde. God for his clemencie ſende proſperitie to our affaires: for vnto our ſaide Secretarie, and to all mindes like vnto his, we will at all times inforce our ſelues to giue all commoditie & fauour. Here will I make an ende, and commit your Lordſhip to the bleſſed Trinitie, &c.

A Gen-

A Gentleman writeth vnto a noble Capteine.

HOnourable Capteine, after moſt humble commendations, &c. I am aduertiſed by letters from my ſonne, that your honour through your gratious goodnes, hath placed him in the number of your men of armes: for whiche thing I, with all our parentes and friendes, doe ſo much remaine bounde vnto you, that in veritie we are not able to expreſſe it in wordes. O howe precious is the ſeruice that is done to a liberall man: but much more happie, & more praiſe worthie is that Lord, who knoweth his loyall and faithfull ſeruitor, and rewardeth him with condigne benefites. The hautie worthineſſe of your magnanimitie doeth cauſe vs, that thoughe wee be abſent in bodie, yet our ardent loue is alwayes at hand, and neere you.

No more at this time, but the Lord proſper your affaires, &c.

The aunſwere of the Capteine vnto the Gentleman.

WEl beloued, I hartily recõmend me vnto you, &c. Right acceptable vnto me were your letters repleniſhed with loue and humanitie, by the which you, with your friends and kinſfolks, do appeare to be willing to giue me thankes, for ẏ I haue choſen your ſonne into the order of my men of armes. I wil anſwere you briefly: vnderſtand ye then that in ẏ feates of cheualrie, where the matter ſtandeth of life and death, of pouertie & riches, of honor and ſhame, I make not election by friendſhip or fauour, but I preferre men to higher degree by their vertue: and therefore the wiſedome, counſell, and manlie courage of your ſonne, cõſtreyned me to honour him, who is readie to be further preferred. You in the meane time liue quietly, & if he do you honour, giue the praiſe to God, and not vnto me. The eternall haue you in his keeping, &c.

One

One Gentleman writeth unto an other.

RIght worſhipful, my hartie commendations vnto you remembred, &c. I haue preſently receiued your gratefull Letters, whiche were welcome vnto me for two cauſes. Firſt, becauſe they were yours, and ſecondly, becauſe with them I receiued from your worſhip a liberall preſent, to witt, halfe a dozen Phesants, and a couple of Kids. I hartily thank your gentleneſſe. We are alſo hunters, but it behoueth vs to pray vnto Diana, the auncient Goddeſſe of the forreſtes, that ſhe would vouchſafe to ſende vs ſome worthie prey, wherewith we might ſtriue to remunerate in price, that gifte of yours: but if (peraduenture) you ſurmount vs in the worth thereof, yet in ſeruitude of loue, you ſhall neuer ſurmount vs.

Yours as a brother,
&c.

The aun-

The aunſwere of one Gentleman vnto an other.

RIght worſhipfull, after my hearties recõmendations, &c. Greatly am I ſatisfied, to haue had occaſion to prouoke you to write vnto me: for there are many dayes and monethes paſt, ſince I haue had any meane to know how you do. It greatly pleaſed me that our gift ſeemed not baſe vnto you, howbeit we ſent you not ſo ſmal a preſent, for ỹ deſire to haue it changed, but only to content the great good will & affections of our mutuall loue. If it pleaſe you to viſite vs this time of Lent, we will go vnto the hunting for vs prepared. Thus reſt I.

Yours as a brother, &c.

One merchant writeth to another, Laus Deo. In Boloigne. Le. 25. April, Anno 1567.

TRuſtie and welbeloued, I hartily commende me vnto you, &c.

After

After you were departed from vs, forthwith I diſpatched the ſhippe, & laded the ſame with fourtie tonnes of Malmeſie, whiche the yeare paſt I kept for a better vent. We vnderſtand by aduiſe from Antuerpe, that Muſcadell is worth fourtie Frenche crownes the tonne at the leaſt, & alſo other wines of Candie, to be worth 35. crownes the tonne. I truſt we ſhall come to a good accompt, and ſo much the more, for that I am duely informed by our factors, that the gallies of Venice, ſhall not goe this yere into Ponant. I ſuppoſe that you ſhall not make ſale of all your wines at Diepe: therefore let it not be troubleſome vnto you, to make your voyage vnto Roane: there to diſpatch the reſt Paraduiſo. It is vnderſtanded by letters from Lions, that there is ſuch abundance of wine in Prouence, that it beareth no price. You therefore being arriued at Roane, be carefull to giue me aduiſe from time to time, of euery thing that you ſhall doe, and of

the

the estate of merchandize. Thus in hast I commit you to the Lord, who prosper your affaires, &c.

The aunswere of one Merchant vnto an other.

In Diepe le 3. of Maie, 1567.

RIght truslie, after heartie recommendations, &c. Yours of the 25. of the last moneth I haue receiued, by the whiche I doe gladly vnderstand your diligence in the expedition of our ship, which (thanks be to God) is in safetie arriued. The merchantes of Roane incõtinently came down, who hoisted vp the 40. tonnes of Malmesie at 60. crownes the tonne, whereof I am glad. I intende to send our other ship vnto Nantes, and there to change our wines for woolles, which I trust we shall sell deare: for at this present they are greatly desired, by reason ý all Fraunce is like to be in armes. To giue you aduise of ý estate of merchandizes,

bizes, as farr as I vnderſtand, wines at Paris are woꝛth 16. li. turnoys le tonne: pꝛunes are woꝛth l. s. tur le C. Currants are woꝛth xl. tur le C. Pepper is woꝛth 15. s. tur le li. Wheate in Beauſſ. is woꝛth 30. s. tur. the buſhell. Barley is at 16. s. tur. the buſhell. Otes, peaſe, and beanes are woꝛth 14. in Brittane. All kinde of fiſhe is good cheape, ſaue onely Mackrel, which in all places are had in ſuch eſtimation, that who ſoeuer can make traffique therin, may ſurely ſay, Attollite portas. Therefoꝛe, I intend at this time therein to employ ſome caſhe. Be aſſured I will doe nothing, wherein I ſhall not vnderſtand ſome gaine. That whiche I wꝛite vnto you, take care to kéepe ſecrete. And thus God pꝛoſper you, &c.

A Merchaunt writeth vnto his Factour.

AFter commendations, &c. Factoꝛ, it is nowe two yeares agoe ſince I ſent

I sent thée to Barselonne, a citie of Chateloigne, and at sundrie times I haue sent vnto thée the valure of more then 36000. crownes in diuers sorts: and by thine accompt diligently kept, I finde to haue receiued of thée but onely 20000. crownes in chaunge of merchandize: afterwards to haue receiued of thée in argent about 10000. crownes, and of 6000. crownes I see none accompt. True it is, that I haue some vnderstanding of the 2000. crownes, whiche Supplicus Gallier oweth: but of the other 4000. which remaine, I cannot vnderstand any particularitie. I haue sundrie times required accompt of thée, howbeit, thou turnest thy deafe eare towards me: so that thou causest me not onely to haue greate admiration, but also greate suspicion. Therefore, see that thou implore thy selfe to gather vp that, and euery other accompt which thou hast of mine, and like a man of credit, come thy way vnto Parise, for I haue determined not to trade any more

more vnto Barſelonne, where we haue but ſmall gaines. God proſper thee, &c.

The aunſwere of the Factor vnto the Merchant.

RIght worſhipfull ſir, my dutie being firſt to you remembred, &c. Your letters of the viij. of Auguſt, I haue receiued, whereby I vnderſtand the diſpoſition of your minde: Patience: we haue here at this preſent, a Gallie of Gennes, whiche will depart hence within theſe viij. dayes, I will take paſſage therein to Marſilles, and from thence (God to friend) I will incontinently come vnto you, and will bring wᵭ me all my bookes of accōpts, by the whiche you ſhall conferre your reaſons and mine together. But in the meane time, ſomewhat to quiet your minde for the foure thouſande Crownes which you ſuſpect, within one yeare we haue to recouer two thouſand Crownes of my Lord Iohn de Louche of Mouſne, it is a yeare a-

go ſince I did credite him with the ſaide ſumme, I haue of him ſufficient aſſurance: and for a thouſand fiue hundred Crownes, I haue here in ſundrie expenſes for your affaires alreadie diſburſed. I will expreſſe the whole vnto you by writing, bringing the particular note of the Spaniſhe ſilkes, that I ſent you this moneth of Julie laſt paſt, which were 53. peeces. And thus God preſerue you, and proſper your affaires, &c.

One Caſhyer writeth vnto another.

After heartie commendations, &c. I wrote vnto you of the firſt of the laſt moneth, that vppon the ſight thereof you ſhould deliuer vnto Sir Sebaſtian Coiſon, of Mouſne, fiue thouſand ducats, for ſo much here aſſigned at our houſe: I pray you deliuer him the ſaid ſumme, making good payment thereof, and ſend me the example of ſuche writing. Haue in re-

membrance how you deliuer money vnto any: you know ỳ ſeale ỳ paſſeth betweene vs: I pray you in any wiſe ſend me the copies of al the bils of exchaunge, which you haue had from vs within theſe vj. moneths, for here is yet ſome diſcorde. This ſufficeth. God keepe you, &c.

One Caſhyer to another.

I Heartily commende me vnto you, &c. bicauſe it is expedient to gratifie our friends: you ſhall deliuer vnto the bearer hereof, named Dauid Berthon, viij. hundred Frenth crownes: and cauſe him only there to giue good and ſure pledge for the ſaide ſumme. For ſo hath the ſame Dauid here promiſed vs to do, giuing him. vj. monethes day of payment. I pray you take ſufficient aſſurance, to the ende that our goodes be not lightly loſt. It ſufficeth to ſhewe pleaſure, you therefore fulfill the contentes hereof.

And thus fare you well, &c.

One Friend writeth vnto another.

DEare and well beloued friend, after moste heartie commendations vnto you, and your good bedfellowe, &c. The chiefest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the men of armes, and aduenturers, by whome the poore people of Mouſne, doe ſuſteine inestimable damage. The countrie is altogether deserte: and that whiche is also more pittifull, is, that many worthie maidens, are by them carried away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what abundaunce of teares they haue beene brought. O vnfortunate Fraunce, nowe flourishing in armes: is it possible that thy auncient vertue ſhould

be

be altogether extinguiſhed: O my perfect friende, the eternall God moued me to ſende vnto your houſe at Blois, Jane my wife, and my daughter out of ſo great perill. Yeſterday from my wife and from my daughter I receiued comfortable Letters, by the whiche I am plainely certified, that your bedfellow vſeth vnto them all courteſie and gentleneſſe. O, the eternall God graunt me life, to the end that if not in all, yet at the leaſt in parte, I may render ſome recompenſe vnto the benefites from you receiued: for the which I am become a greate debter vnto your goodneſſe. And thus the eternall haue you all in his keeping, and ſende vs a merrie meeting, &c.

The aunſwere of one friende vnto an other.

WElbeloued Friende, I heartily recommende me vnto you, wiſhing your health and proſperitie, e-

uen as mine owne, &c. Be well assu-
red, that so long as I liue, my house
and all that I haue, shall at all
times be at your commaundement, or
any of your friendes: and that shall
you manifestly knowe in processe of
time. And would to God that I might
shewe suche fidelitie, loue, and chari-
tie towardes you, as at your house at
Mousne, you discouered vnto me and
mine. Thāks be vnto God, we make
good cheere, but certeinly I & my wife
doe feele great anguish for the losse of
our goods, which through our mutu-
all amitie we suppose to be our losse:
and assuredly we greatly lament also
the vexation, whiche you susteine by
the handes of the souldiers, whereof
we haue vnderstanding by your let-
ters, God of his goodnesse deliuer you
from them, &c.

*One friende writeth in ano-
thers behalfe.*

ALthough (worthie sir) I knowe,
that it is not lawfull to molest
your

your wiſdome, in any thing appertei-ning vnto iuſtice: neuertheleſſe, to ſa-tiſfie the duetie which I owe to this bearer, vnto whome (through the fi-delitie and affection that is betweene vs) I am bound to do euen that, which I would do, if it were for mine owne cauſe, I therefore beſeeche your wor-thineſſe, that you wil without delay, make a iuſt end of his ſute. And ſo do-ing, I ſhall remaine alwayes bound vnto you, &c.

The anſwere vnto his friende.

WHat needeth it, that you ſhould write vnto me, in the behalfe of him, whom I equally loue aſwell as you? So great are his vertues, that of euerie man (of what eſtate ſo euer he be) he is worthie to be beloued, & defended, I beleeue, through his great wiſdome, he wil demand me nothing, which ſhalbe againſt the dignitie of mine office: for which cauſe, and for the dutie of iuſtice I am bound to

administer vnto him, and euerie one fauourable and lawfull audience: But though there were no cause at all, yet thy auncient amitie would constraine mee to ayde and fauour him: for which cause be well assured, that I will so vse the matter, that he shall plainely perceiue, that thy requestes haue not beene brought in vaine, &c.

A man writeth to his aduersarie.

SUch is and hath beene thy vnrourteous, nay, altogether vnconstant & dishonest dealing to me warres, that thou deseruest not to be written vnto at all, but rather to be requited wt extremitie of law: For notwithstanding the great friendshippe and benefites, whiche sundrie times thou hast receiued at my handes, yet still in the end thou shewest me one tricke or other of Legerdemaine, and that handled in such cunning sorte, as (were I not wiser then you would wishe me,) I should

ſhould eaſily be ouertaken with a crooked meaſure. I perceiue verie wel a man had nede to haue Lynx his eyes, and Synæs ſubtiltie, that ſhould deale with you, and al to litle. Therfore I admoniſhe thee, that forthwith thou render vnto me that, whiche is my due, and neither ſeeke one deuice nor other to defraude or delay me, otherwiſe thou ſhalt ſhortly heare me, and that with all extremitie, for thou ſhalt not play bob fole with me any longer, let others take it at thy hands that will. And thus I reſt. Thine, as thou vſeſt him, &c.

The anſwere of the aduerſarie.

SIr, if you be ſo ſhort, a fig for you. And as for my dealing to you wardes, it is, and hath beene as good, or better then yours vnto me: and whether you had written vnto me or no, I had not forced. And for any friendſhip or benefite that I haue receiued at thy handes, a man may buy

asmuch at Billingsgate for a bore on the eare, but to the matter, you charge me with trickes of Legerdemaine, I would thou shouldest well it wote, I vse no such fashiõs, neither hast thou any cause so to write vnto me, if thou weart as wise as thou weenest thy selfe to bee: but in so saying, thou shewest not onely thine owne follie, but also thy dishonestie, Choppe on with your Logicke, as long as you list, and daunce in your masking geare vntill you be wearie. I thinke you dreamed of a drie Summer, or else haue learned Will Summers lesson, to write to a man for money, when you are in his debte: for by that time you and I haue reckoned a right, you shall finde, that I owe you a newe nothing, to hang vppon your slæue. And thus (as willing to aunswere your lewdenesse, as you were to write,) if I meete you in the morning I will bidde you good night.

Not thine, but his owne, &c.

To

To write vnto a Prince in a priſoners behalfe.

I Haue heretofore cõtinually knowen, and nowe at this preſent (more then euer) doe knowe, of what force true amitie & friendſhip is, the which conſtrayneth a man to be gentle and amiable, euen vnto the perſon whom he hateth, therby to ſatiſfie his friend that intreateth for him: Wherefore, knowing the fauour, whiche your highneſſe beareth vnto me, I doubt not to requeſt you in the behalfe of Cleophas Orillat, who although thorogh his crimes, he deſerue to receiue no pardon, yet bicauſe William Ardiller (of whom I haue receiued infinite pleaſures, and am bound vnto him for euer) doeth force me ſo hard by letters and meſſages, (& knoweth certeinely what I can doe with your maieſtie) y there ſhould be no damage done, neither to his perſon nor goods. I therfore moſt humbly beſeech you, for the inestimable loue that I beare vnto you, y he may plainly perceiue,

of

of what force and strength that goodnesse of yours is towardes me, and so trust at this present to make experience of the great affection, which he is betwirt vs, through our ancient and singular loue, &c.

The aunswere of the Prince declaring the demaund to be vnhoneſt.

ALthough I haue in times paſt had perfect intelligence & knowledge, what thing friendſhip and good will hath bæne and is, ſo that the demaunde of a friend ought to be ſatisfied, eſpecially when it is iuſt: yet neuertheleſſe it ought alwayes to be foreſeene, that the demaunde be honeſt & friendly: For if the demaunde be made againſt true iuſtice and honeſt life, it is needefull many times to leaue the good will, leaſt we faile of iuſtice: otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to do euill. I vnder-

ſtand

ſtand your letter, by the whiche you pray me, that I would graunt to releaſe your friende out of captiuitie, not peraduenture conſidering ỹ great crime and outragious exceſſe by him committed, the which is ſo great and abhominable, that he deſerueth not death in his perſon onely, but alſo therewith cruel torments, whereof I am ſorrie, for the mutuall affection that is betweene vs: bicauſe I can not of mine honour in this caſe pleaſure you. Though your demaund be not lawfull nor honeſt, yet loue and friendſhip moueth you to demaund, and to ſpeake for that, whiche all law denieth. And for that malefactours are to be puniſhed, the good to be exalted, & ſafely to go abrode in the world. I pray you, thoughe I doe not ſatiſfie your demaund, yet at this time haue me excuſed, becauſe iuſtice doth force me to denie that requeſt, &c.

The excuſe, for that the demaund was againſt iuſtice.

I Consider, that many times the loue and affection of one friend vnto another, harmeth the conscience, & suffereth it not to discerne the trueth of reason and iustice: but when we beholde the estate of men, who by their crimes haue deserued all kinds of punishments, then is it needefull that iustice take place, thereby to giue example to other men from liuing euil: notwithstanding, I haue done ỹ dutie whiche belongeth vnto a friend. And although that with small consideration & wisedome I intreated for Cleophas, yet I beseeche your Maiestie to excuse and pardon me, not so muche for mine ignorance, as for the loue that I bare vnto my friende, writing in the behalfe of that transgressour of true iustice, as plainely your prudence expresseth vnto me, the whiche may be an excuse of my vnworthie demaunde, &c.

To ayde thy friend being in prison for debte.

I Thanke God, for that I neuer requeſted any thing of your lordſhip, which you graunted me not, and now I yet hope to obteine this, the which is a worke of pitie. Within theſe few dayes was impriſoned Iames Barre, my perfect friende, who is in ſo much extremitie, that it is ſcarce able to be expreſſed, & hath a greate ſort of children, for whome he laboured both day & night to get bread to ſuſteine them: but now being abſent, your Lordſhip may conſider how his pitifull familie ſhould liue. Wherefore I humbly beſeech you, that you would both for the loue of God, and alſo for my ſake, open your eares vnto my requeſt, and giue him ſome day of payment, in ſuche ſort, that the poore man may be deliuered out of priſon, to comfort and relieue his poore familie, the whiche can not be in greater calamitie, plaint, and miſerie. And thus hauing ſundrie times receiued benefits from your Honour, I preſently am bold by to great preſumptiō, to haue recourſe vnto you, tenderly beſe-

ching you, that you would vouchsafe to deliuer him out of prison. Thus doing I shall receiue a singular pleasure from your wisedome: and shall pray for the continuall preseruation of you, and all yours, &c.

To shew thy selfe sorrowfull for the misfortune of thy friende.

WE ought alwayes to participate with our friendes of euerie fortune that happeneth vnto them. Hauing therfore within these fewe dayes had vnderstanding, that you were robbed, I receiue such displeasure and griefe, as of duetie ought euerie good and perfecte friende one for another. But because I knowe, that it is not needefull to comfort them, whiche are of them selues by wisedome comforted, I will not inlarge any further, but onely desire you to haue patience in such misfortune, as requireth your singular prudence: wherunto I committe you, &c.

The exhortation of a Capteine vnto his ſouldiers.

ALthough nature allways appoin-teth ſome puiſſant perſon, for ne-ceſſarie occaſion to gouerne the ſub-iect people, in due obſeruance of or-der: yet ſince the time that I haue bẽn amongſt you in the adminiſtra-tion of warfare, I doe not eſteeme my ſelfe your ſuperiour, but equall: for that no exerciſe hath more nede of ſkill and counſell, then warfare. You therefore my ſouereigne Sould-iers, inforce your ſelues with all lo-uing diligence, to ſubdue and bring downe theſe barbarous people, not ſo furious as peruerſe, at all times and in all places, our great enimies. For whiche occaſion in this warre, ſhew your ſelues not onely friendes and defenders of our King, but alſo tu-tours and careful prouiders for your ſelues, & preſeruers of your wiues, children, and gods, &c.

To demaund enterteinement of a great Capteine.

COuragious Capteine, the celebrated renowme of wisdom, prudence, honestie, and vertue in cheualrie, wonderfully exercised by your Lordshippe in our time, do inuite and prouoke me to appeale vnto your presence, offering therevnto my whole seruice, readie at all times, and in all places. Many men of great fame in warrefare, are at this present of me verie well knowen, of al which none of them in heart, counsell, manhode, nor prudence, may be compared vnto your excellencie: therfore al the true champions of France, and other men of armes are desirous to submit them selues to your Lordship: amongst which number, as one of the meanest, I humbly requeste to be admitted, &c.

To excuse thy selfe, for beeing negligent in writing vnto thy friend.

If

IF in times paſt I haue not written vnto you, as my duetie was, it hath beene for the vrgent buſineſſe & great affaires that letted me: yet therfore it is not, but that my whole truſt and fidelitie in euerie kinde of thing hath alwayes remained in you: and eſpecially, when I recorde with my ſelfe the ſingular loue which you haue alwayes ſhewed vnto me in deeds and effects. And becauſe it is better to expreſſe ſome part of my dutie late then neuer, I am moued to write vnto you theſe preſents, that you may participate with me of my profite & proſperitie, as you haue heretofore of my hinderaunce & aduerſitie, ayding, counſelling, and fauouring me, more then euer I halfe deſerued toward you, &c.

To put thy friend in remembrance of thy buſineſſe.

ASſured I am, that no negligence hath at any time kept you backe, from ſatiſfying of my demaundes,

which, through your humanitie, you haue alwayes reputed to be your owne: and not onely the offer, which you haue many times made vnto me, but also the experience which I haue had of you, doth bolden me nowe to write vnto you. My vrgent businesse therfore together constraining me, & knowing that no affaires of mine (for the loue and affection that you beare vnto me) shalbe accompted troublesome vnto you, I nowe againe put you in remembrance of that, whereunto my businesse compelleth me: hoping to be pleasured of you, as of him in whome I fixe my full trust & fidelitie in all things, and who also may dispose of me, as of a deere and perfect friend, &c.

To require ayde at thy friends hand in time of pouertie.

THe hope & fidelitie whiche I haue had in you, & in the offers which many times, with an affectionate minde, you haue made vnto me, dot

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comfort me, and moue me in this my buſines and neceſſitie, to haue recourſe vnto you: being very certeine (for the humanitie and affection that you beare vnto me) that your effectes will be correſpondent to your wordes, and that you will ayde me with that which I ſhall demaund: which thing wil be verie acceptable vnto me, and whiche thing alſo you may eaſily graunt me: for it lieth aſwell in your poſſibilitie, to giue it, as in mine to aſke it. And though the pouertie be great, wherin I finde my ſelfe at this preſent: yet doeth euerie man knowe, that it is not by my fault, but by the impetuoſitie of Fortune, who caſteth down to ground each perſon whō ſhe liſteth: for ſickneſſes, debates, change of time, & a thouſand cōtrarieties (as euerie man knoweth) haue throwen me downe ſo lowe, that henceforth with my vij. children, I haue more doubt for dying of hunger, then hope to liue, if your humanitie do not ſuccour me in this mine aduerſitie. And

thus I committe my selfe vnto your charitable pitie, &c.

To write vnto an aduocate.

I Doubt not, but that your worship accounteth me a negligent man, seeing ỳ in a monethes space I haue not written vnto you: but certeinely no occasion cõmeth vnto my memorie at this time more conuenient: thẽ to reason by writing with a sage and gentle person, and one adorned with vertue: & thus vnderstanding mine excuse, I trust you will be inclined to pardon me. But to the purpose, since your worship departed from vs, we haue ben more pursued and molested in our processe before the Cõmissarie, (who arriued here the day after your departure,) then euer we were afore time: we haue bẽn these iiij. sundrie dayes sore troubled, bicause we had no man to speake for vs: and our aduerse partie had M. Iames Parcenal for his Counseller. But (not to be troublsome by ouer long writing) the whole matter of the processe depen-

deth

deth vntill your comming: therefore I pray you make ſpædie returne, & adreſſe your writings orderly. Thus vnderſtande you our troubles. One houre ſæmeth to me a whole yeare vntill your worſhip come vnto vs. We haue found the laſt will & teſtament of our Vncle deceaſſed, whiche will make verie muche for our purpoſe. We wait for you here the wæke after Eaſter, &c.

To aunſwere thy friend hauing prayſed thee.

YOur phraſe of ſpæch is ſo finely adorned & ſo eloquent, that in veritie vnto a man euen ful of eloquence, it would be troublſome therevnto to make due and ſufficient aunſwere, therefore impoſſible vnto me full of barbariſme: But (peraduenture) I knowe not the loue & affection which you beare vnto me, for whiche cauſe although I haue not that ornature of ſpæch that were requiſite, yet notwſtanding I wil inforce my ſelf for duties ſake, (as alſo I truſt to your con-

ment) to write you some parte of an aunswere: to the end that you might rather blame me of insufficiencie, then of ingratitude or negligence. And therefore, though I knowe my selfe to haue bene praised rather thorough your humanitie, (for the singular loue that you beare vnto me) then for the merites of my vertues: yet neuertheless, I cannot chose but be glad and reioyce, to be praysed of so prudent a person, and one adorned with suche eloquence as you are: for your authoritie is so much in estimation, that not onely men worthie, but also the vnworthie it beautifieth and extolleth.

The replie vnto the same.

COnsidering with my selfe, the small puissance of my weake spirite, and with what authoritie of eloquence it were needful & necessarie to send you my letters: I am as it were astonnied, and specially for the receit of

of your copious Epiſtles: but certeinly, I am not he whome you haue ſaid to be prudent and adorned with eloquence, for therein haue I employed no labour: but aſſuredly, you are worthie to be called euen eloquence it ſelfe, &c.

To ſhewe thy ſelfe thankefull for a benefite receiued.

THough at this preſent through the contrarietie of the time, I find my ſelfe feeble in the giftes of Fortune, and that towardes you I cannot vſe that remuneration in effecte which I ought: yet I truſt you thinke, that my good will is ſo great towards you, that I haue thereby fully ſatisfied to euery default of my vnfortunate fortune. And ſo remaine I aſſured, that thorough your accuſtomed humanitie, you will accept my good will. But if euer Fortune (who is mutable) do returne her ſelfe towardes me (as I attend her ſweete dalliance) & put her

prosperous sailes to mine honest intent: there is not a man in the whole world that more largely shall dispose of me & all my possibilities, then shall your wisedome, &c.

The same, after an other maner.

IF God had shewed such favour to me, that I had bēen as sufficient to haue rewarded so many your benefites, as I fēele my selfe able and desirous to render you infinite thankes, assuredly I would haue bēene as readie to the satisfaction of the dēede, as of the good will: therefore as farre as extendeth at this present my abilitie, I minde not to be ungrateful unto you. And thus I thanke you for the same, asmuch as if you had done me the greatest and most singular benefit in the world, and offer my selfe alwayes unto you, in al that shalbe possible for me, &c.

Here endeth the third Booke.

The

The fourth booke conteyning ſundrie Letters, belonging to loue, as well in verſe as in proaſe.

Eurialus writeth vnto Lucrecia.

IT is not without cauſe (Lady Lucrece) that all the inhabiters of this Citie haue their eyes fixed to behold, regard, loue and praiſe thée: when of the one part they conſider the great vertues wherewith thou art enriched, the good & honeſt maners whiche adorne thée: and moreouer, they haue in admiration thy wealth, and yet more thy nobilitie and vertue, ſurpaſſing all other thy parents. And when (beſides) they conſider on the other part the great, ſingular, and incredible beautie whiche is in thée, they iudge within themſelues, that ỹ art a very

ſpectacle

ſpectacle of Natures worke, and are not deceiued: for they viewe thy angelical viſage ſo faire and cleare, that it would lighten a firmament altogether cloudie: thy eyes bright, cleare and ſhining, like two ſtarres, whoſe ſweete aſpects driue away al ſorrowe and ſadneſſe, and bring in place all ioy and pleaſantneſſe. The faire die of thy pleaſant face, paſſeth all other liuely colour: thy large forhead, thy chriſtall necke, thy coral lips, thy golden haire, thy comely bodie, and other thy members ſo well proportioned, that I cãnot deſiſt nor abſteine from praiſing thée, in praiſing thée to loue thée, and in louing thée to honor thée. Theſe cauſes, with many moe, doe conſtraine me to loue thée: & thoughe nobilitie, richeſſe, and youth be in me, and alſo that (thankes be vnto God) I am fortunate ynoughe: yet much more fortunate ſhould I be, if it would pleaſe thée to loue me. For (as for my part) I am determined not onely to loue, eſteeme, and honour thée, but al-

ſo to

ſo to die for thée in thy neceſſitie, or at thy pleaſure: and I aſſure thée, that both waking and ſleeping, I haue no thought but of thée. And though ſome of my companions do ſay, that I am happie, becauſe in me are ſome ſmall giftes of Fortune, and vertues: yet (theſe notwithſtanding,) I accompt my ſelfe vnfortunate, if I obteine not thy fauour: for thou art the ſame, wherin reſteth my only hope. Turne therefore (if it pleaſe thée, my ſwéete dame and gratious virgin) thy ſwéete eyes of humanitie, and with clemencie behold thy humble ſeruitour. O what a thing is loue: now do I know it by experience: and meruell not, thoughe the greateſt Lords & Ladies be therevnto ſubiecte: for many (nilling to obey his commaundement,) are fallen into great inconueniences. Remember thée of Daphne, and of Siringue, of whiche the one deſpiſing the loue of Phœbus, and the other of Pan, cruelly ended their liues. Take thou héede of ſo doing, and rather followe

lowe Penelope, who vnto her Louer obserued loyaltie, and lined notably. And to be briefe, graunt vnto my requeſt, for in ſo doing I promiſe thée to be loyall, honeſt, and ſecrete in the accompliſhing of all thy deſires.

Anaxartes pittifully writeth to Oriana.

I Beſéeche you (Madame) excuſe my boldnes, in taking in hand to diſcouer vnto you the martyrdome, that I ſuffer for your excellencie, which ſo much the more gréeueth me, for that I kéepe it cloſe and couert: and notwithſtãding the great reuerence that I beare vnto your highnes: yet ſuch and ſo vehement is the force of loue in me, that my ſenſes can no longer reſiſt, but muſt manifeſt the ſame vnto you, whiche is in ſuch ſort, that I (by meanes of the extreme violence therof) cannot vtter it, ſaue only that throughe it, I féele in my ſelfe (as it were in a little world) all the diuers

passions

paſſions & motions of the elements. Alas the continual teares of my poꝛe watериſh eyes do rightly reſemble the flowing floudes of the ſalt ſea ſome, & my ſoꝛrowfull déepe ſighes doe flie as winds in the aire, being moued by the heate of the fire hidden in my heart: ỹ which (without your pitie) ſhal turne al my body into dꝛie earth & aſhes, &c.

The gentle aunſwere of Oriana to Anaxartes.

MY Loꝛd, as touching the ardent affection whiche you affirme to owe vnto me: ye ſhal pardon me, if I be not alreadie purpoſed to beléeue that thing wherof I may better iudge hereafter by effect, thē now by woꝛds (which are often and eaſily diſguiſed) yet this notwithſtanding, I ſuppoſe that Pꝛinceſſe foꝛtunate, vnto whom God ſhall giue a knight that aboundeth with ſo great vertue, as I eſtéem and honour in you, accoꝛding to the merite thereof.

The Lo-

The Louer to his Lady after long absence.

ALas my louer, the long absence of your person, hath giuen mée so great passions and sorowes, that had it not bëene for feare of the grëeuous anguish that you would haue sustey-ned through my death, I had bën buried long agoe, and so depriued of the greatest goodnesse that could haue chaunced vnto me, that is, to enioye the sight of you. Ah, mine eyes, are not you to blame thus to drawe out (by force of weeping) ỳ little humour wherewith my beauie heart doeth nourishe it selfe: considering my returne vnto her, for whose seruice onely my spirite is content to be resident in this paineſull heart? Yet thoughe you should haue had no hope to see her againe, yet haue you had more goodnes (through the fauour that she hath shewed vnto you in times past) then euer you deserued. And further, you may be rightly assured, that so

constant

conſtant is her ſubtiltie, that for any accident or chaunce that ſhall happen vnto her, ſhe (feeling in her heart my fidelitie) can not varie, and ſuch is it, that I had farre rather dye a thouſand deaths, then once to loſe her good grace, &c.

A certeine louer writeth vnto his Ladie.

My Deare, ſith the gentle Emperour of the firmament, with all his ſtudie (as plainely appeareth,) hath vouchſafed to adorne you with heauenly and Angelical beautie, with vertue more then humane, with apparent modeſtie, and with royall behaviour: who then doubteth, but that you are pleaſaunt, pittifull, gentle, and gratious? Certes none. And for that in your faire forehead and ſhining eyes, loue ſheweth it ſelfe appatelled with liberalitie, therefore haue theſe thinges emboldened my halfe aliue heart, (nowe of long time linked vnto you with ardent ſighes) to ſay with

mazed minde, these fewe vnadorned wordes, whiche shall be the secrete messingers of me your assured seruitour, humbly therfore requesting you not to denie me your sweete loue, whereupon continually cogitating both day and night, I am forced eftsones to recorde and call vppon your pleasaunte, and most delectable name, from which I expect comfortable succour. No more, but that I still attende to receiue from your clemecie, gentle, fauourable and conuenient answere.

A Louer requesteth his Ladies loue.

COnsidering (my soueraigne ioy) ỹ great vertues of nobilitie, beautie, and courtesie, where with nature by superaboundant measure hath in such sort adorned you, that aboue all other terrestriall bodies, you are iudged by common voice to obteine the crowne and principalitie: and on the otherside weying the want and insufficie-

sufficiencie of my former seruices to-
wardes you, my trembling hande is
scarce able to holde the penne, neither
dare my stammering tongue expresse
that which the afflicted heart through
ardent appetite desireth to manifest
vnto you. Yet loue (which aboue all
animated creatures,) holdeth in his
domination my inflamed heart, doth
so exceede, that it giueth me doubtfull
boldnesse, to take in hand to open vn-
to you the secretes of my breste: which
is to doe you to vnderstand, that euer
sithence mine eyes did speculate and
beholde your great beautie, my heart
hath remained so bound and intang-
led, that of his owne freewill, it hath
chosen to bee included in your swéete
prison. By reason whereof, and séeing
the perations and grœuous passi-
ons of my languishing corps, caused
through the swéete regarde of your
yes, and augmented by the great ex-
ilation of your absence, I am con-
rained to implore and demand your
de and succour. And because you are

she, who onely and none other, may send remedie in this case. I therefore moste humbly pray and request you, that euen as in all other vertues you are souereigne, so likewise in this mater, you woulde shewe your selfe charitable and pittifull. And sith you are the cause of this so greate & greeuous martyrdome, and that you only may helpe, and remedie it, extend vnto mee a perfect remedie, by sending a benigne aunswere, the which I most effectuously desire and attende.

The aunswere of his Ladie.

MY troubled thought so discorbeth from your fonde affection, that I cannot maruell enough to imagine, what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt me of mine accustomed rest, through your abhominable letters and wanton wordes. Your said letters (to the end that they shoulde not come vnto the handes of

any

any other person) I haue receiued: and beholding the contentes thereof, with great paine could I bridle mine yre, and withhold my selfe from tearing them in péeces. But considering that such faulte is not to be imputed vnto the letters (whiche are insensible) but vnto the composer and writer of them, I therefore refrayned my selfe from that purpose, willing to exercise that mine anger and rigor vppon the messinger: but likewise for report sake, I refrained, giuing him speciall charge, not thenceforth to returne vnto me wͤ any suche message. And to the end you shall not presume to continue any longer in this suite, vnderstand ye, that I am not shée, vnto whome suche abusiue letters shoulde be sente. I haue thought good (contrarie to mine accustomed manner) to write vnto you at this present which my spirite with much adoo can scarce abide to finish, through ẏ great offence that it féeleth: certifying you,

that if you perseuere any longer in this matter, you shall doe vnto me a most displeasant thing, and vnto your selfe shall purchase great and vndecent damage. Wherefore I pray you (for the auoyding of all these inconueniences) that you will condescende vnto my request: and so doing you shall doe me a singular pleasure.

The Replie of the Louer.

HAuing (my singular Ladie) receiued your honie sweete letters, and them beholding, I finde my selfe in such a contrarietie and discord, that my perpleued thought can finde no way or meane to recreate it selfe. For of the one part considering the wise and sage words of your said Letters, my heauie heart desired to be it selfe homicide: and of the other part beholding the thing which your white and pleasant handes had touched, so much ioy did abound in me that I could not refraine, nor withdrawe my greedie eyes

eyes from ſtil beholding it, nor my re
mued tongue from often reading it.
Yet, ſeeing it muche moyſtened with
y flowing floud of my weeping eyes, &
fearing thereby to hurt or teare it, I
did moderate & bridle my ardent ap-
petite, mindeing to beare it alwayes
nigh vnto my heart, in ſigne of vene-
ration and honour. By your layd let-
ters (my deere & onely maiſtreſſe) you
blame me of preſumption, in being ſo
bolde to write vnto you. Certeinly, if
you conſider well the manner, you
ought not to impoſe that faulte vnto
mée, but to attribute it vnto your ex-
ceſſiue beautie, worthineſſe, and be-
nignitie, which euen at their firſt ap-
pearance, together the ſweeteneſſe of
your gratious countenaunce, did ſo
penetrate and enter into all my exte-
riour and interiour powers, and ſo
aſſailed, hurt, and wounded my afflic-
ted heart, vnprouided of reſiſtaunce,
that it is not onely robbed and ſpoiled
of all franke and free libertie, but alſo
in ſuche ſort ſubmitted & yoked with

all affection, fidelitie, mind & thought, vnto the perpetuall contemplation of your excelencie, that I am not able to separate nor remoue it from ỹ subiection and seruitude, ne yet to reduce it to the former libertie. And for that you say, you would haue rent my letters, and ill intreated the messinger, let the continual torm̃ets, which (for your sake) teare mée in pæces, suffice to satisfie your yre, and not disdaine your tender hands with crueltie: and touching (ỹ which is more grëuous and bitter vnto me) that you cõmand me not to write vnto you any more, nor to continue my purpose: knowe (ye my dëre) that like as it is impossible for any man to separate from you your great beautie: euen so none other but death can take away or diminish my purpose and intent, but euerie houre augmenting doth double it selfe, together with moste grëuous anguishe and sorrowe: for reward and remedie whereof, I demaunde none other recompense, but onely

that you graunt and permit me to be your loyall louer and seruitour.

A Louer writeth vnto his Ladie.

TO expresse vnto thée (my déere) the inward griefes, the secret sorowes, the pinching paines that my powre oppressed hart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comlinesse, and courtesie, farre surmounteth in my conceipte, that of all other humane creatures: so my pittious passions both day and night are no whitte inferiour, but farre aboue all those of any other worldly wight. So excell not thy giftes, but as much exceed my griefes. Therfore (my sweet) vouchsafe of thy souereigne clemencie, to graunt some spædie remedie vnto the grieuous anguishes of my heauie heart, detract no time, but wey with thy selfe, the sicker that the patient is, the more deadly that his disease is deemed: So much the more

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ſpeede ought the Phyſician to make, ſo much the ſoner ought he to prounde and miniſter the medicine, leaſt comming too late, his labour be loſt. But what painefull patient is he, that ſuſtaineth ſo troubleſome a ſtate, as I poore ſoule doe, except thou vouchſafe to pittie me? For ỳ partie patient being diſcomforted at one Phyſicians hand, may haue recourſe vnto an other: whereas I diſcomforted at thy hands, can haue recourſe vnto none, but ſtill languiſhing, muſt looke for a loathſome death. Conſider therefore (my deare) the extremitie of my caſe, and let not canckred crueltie corrupt ſo many golden gifts: but as thy beautie and comelineſſe of bodie is, ſo let thy humanitie alſo and clemencie of minde, drawe not (as the Prouerbe ſaith,) a leaden ſword out of a golden ſtabberd. And thus hoping to haue ſome ſpeedie comfort at thy handes, vppon that hope I repoſe me, till further oppoꝛtunitie.

A con-

A constant Louer doth expresse,
His gryping griefes; which still increase.

AS Troilus did neglect the trade,
of Louers skilfull lawe,
Untill such time as Creside faire,
with fixed eyes he sawe.
So I likewise tooke little keepe,
of loue within my brest,
Untill I viewd the graces well,
which in you hidden rest.
And like as he with furious flames,
was forceably annoyd:
So I likewise (through force of loue)
doe lacke that which he loyd.
For now my restlesse minde doth raue,
that constant was of yore:
And sundry straunge conceits do cause,
my griefe t'encrease the more.
Thus farre our fates I may compare,
in all alike to bee,
But would in sequele I might finde,
such Fortune as did hee.
Then shall I haue iust cause to ioy,
then shall my mirth abound,

Then

Then shall I want no wished hap,
that may on earth be found.
Then shall my rauings all rebate,
with constantnesse in place,
Then shal my straunge conceits auoyd,
my griefe turnd to solace.
But sith I want some such a friend,
as he of Pandor had,
Who brought his purpose well about,
and made his minde full glad.
Therefore my selfe (in doubtful hope,
poore soule) now forth am I.
My furious flames for to vnfold,
and for redresse to crie,
To thee which art the onely stay,
of these my troubled paines,
Of these my secrete griping griefes,
of these such pinching paines:
As long haue boyled in my brest,
where they suppresst haue bin:
But now through force of flame burst out,
and cannot be kept in.
Much like to burning Aetna hill,
whose flashes neuer cease:
But boyling fore both night and day,
do freshly still increase.

So

So fareth it likewiſe with me,
whoſe faithfull heart doth burne,
And oft with ſecrete ſighes and ſobbes,
conſtreined is to mourne.
Therefore graunt grace, as Creſida,
did vnto Troilus true:
For as he had her loue by right,
ſo thine to me is due.
Elſe ſhall I liuing daily die,
thus yelt I in thy hands:
As thou ſhalt pleaſe at libertie,
or elſe in carefull bandes:

FINIS.

One writes in earneſt, or in ieſt:
As then ſhall like his Ladie beſt.

TO vaunt in verſe dame Venus praiſe
that finely featurde wight,
Or paint in proſe the perfect points,
that hers are due by right.
To ſhewe her glittering golden haire,
her forehead featly framed,
Her chriſtall eyes, like Turtles true,
no blot that may be blamed.

Her

Her prettie nose in order plaste,
her comely cherrie chéekes,
Her Yvorie teeth, her Corrall lips,
that eche man loues and likes.
Her dimpled chin, her milk white neck,
her brestes as round as ball,
Her shoulders streight, her folding ar-
her fingers fine and small. (mes,
Her prettie tender touching hands,
her waste as small as wande,
Her bellie soft, her silken skinne,
what would ye vnderstande?
Her tender thighes, her bending knées,
her well proportioned legge,
Her prettie toes, her inche broade héele,
her foote scarce cracke an egge.
All these I say by penne to praise,
a néedlesse worke it were:
If worthie wight to whome I write,
should hap be present there.
For she as farre doth Venus passe,
and Helen too of Troy,
As doth in strength the strongest man,
surmount the féeblest boy.
Well thus it is, or els not so,
but as she is she resteth,

And

And he that thus commends her nowe,
ye may not thinke he iesteth.

FINIS.

A louer pearst with Cupides bowe,
Thinkes long till he be rid from woe.

WHen sturdie stormes and whirling winds
the waters wan do tosse,
The seely shippe is troubled sore,
in daunger of his losse.
So in like case, when Cupide hath,
with dinting dart in hand,
Pierst through ỹ hartes of louers true,
as all agast they stand,
Before his Godhead forced streight,
downe for to fall and yeld:
No strugling strength may him with-
no buckler nor no shield.
This Cupide he, this cruell God,
with fierie flaming dart,
Hath wounded me in euery vaine,
but chiefly at the heart.
There doth the sting abide and stay,
there doth the shaft remaine:

All re-

All remedie is pall I knowe,
to ease me of this paine.
Except that thou to whom I write,
some comfort to me showe:
For thou art onely she that may,
releale me of this woe.
Thou onely art (and none but thou,)
mine onely ioy, or griefe:
My happie state, or great decay,
graunt therefore some relieſe.
Deſtroy not him, whom well ỹ maiſt
without thy loſſe preſerue:
Shewe faithfull conſtancie to him,
that mindeth not to ſwerue.
Ne nought deſires but loue for loue,
and faith for faith againe:
That both together in great ioy,
and comfort may remaine.
Detract no time, conſider well,
when paine doth men oppreſſe,
Ech houre thinke they for to be twaine,
till they haue found redreſſe.
And thus becauſe my griefes increaſe,
I ſay my deere adieu:
And pray thee to haue minde on him,
that vnto thee is true.

FINIS.

A ſecrete

A ſecrete Louer writes his will,
By ſtorie of Pigmalions *ill.*

RIghtly reade Pigmalion was,
A cunning Caruer in his dayes:
And therein moſt men did ſurpaſſe,
His worthie workes deſeru'd due praiſe,
Such was his ſkill to graue in ſtone,
That like to him was neuer none.

This cunning caruer thought in mind
Some paſſing peece ſo fine to frame,
As worthie were to leaue behinde,
Thereby to winne immortall fame:
That men might ſay when he were gon,
This picture grau'd Pigmalion.

And for becauſe his cunning greate,
In euerie point might well appeare:
A woman he would counterfeat,
(Who of all creatures is moſt cleare:)
That worthie work might wel cõpare,
With worthie creature, was his care.

Pigmalion paſſing paines did take,
To bring this womaniſh work about:

Which so in Marble he did make,
That like was not ỳ woꝛld throughout
Each point so perfect did appeare,
That noght but life then lacked there.

And to be briefe, it was so wrought,
That he himselfe enamoured fell,
With this fine peece, & still he thought
Shee was alive, and loued him well:
And that she smiled with smirking lips
Thus to and fro his fansie skips.

Ful oft he kist, and braste also,
This Marble maiden, made of stone:
He set her at his table tho,
And gaue her meat, but she would none
The meate still in her mouth remaind,
Which thing Pigmalion gretly paind.

Yet fancies fonde so fraught his head,
With blinde delights of burning loue,
That he this stone layde in his bed,
And thence could not his mind remoue:
But oft in armes he gan her close,
A colde companion I suppose.

If

If thus Pigmalion pinde away,
For loue of ſuch a Marble ſtone:
What maruell then though I decay?
With pitious plaint, & græuous grone
That loue a liuely Ladie bright,
Who hath dame natures points aright

Oh would I might Pigmalions part,
In ſome reſpects now fully play:
Her to imbrace that hath my heart,
And ſometimes in my bed to lay:
I ſhould finde better paſtime ſure,
Then poore Pigmalion could procure.

But (oh) I dare not burning breſt,
Ne lingring loue, to her vnfolde,
For feare of further daungers preſt,
If that the ſame diſdaine ſhe ſhould:
Therefore with Syſiphus I mone,
Thus rolling ſtill the reſtleſſe ſtone.

FINIS.

A Louer hath his Ladies hart,
And writes to her, as is his part.

LIke as the valiant Souldier ſtoute,
When conqueſt he hath wonne

Reioyceth much (expulsing dout)
for such a deede so done.
Or as the Shipman, when that hee,
the struggling stormes hath past,
Doeth ioy in minde, at length to see,
the calme and gentle blast.
Or as the Merchant when great toyle,
and trauell he hath had,
In many a forren countrie soyle,
at his returne is glad.
So I likewise whom Cupide sore,
hath wearied with his warre,
And tossed with his raging rore,
of Seas, that make or marre:
With daunger great at length I haue
(the Gods I thanke therefore)
Atteinde the thing that I did craue:
so now I ioy much more,
Then any of the forelayde states:
and good cause is there why:
For if I had not found good Fates,
right well forsoth knowe I,
My grief had ben much more the theirs
with nothing lesse then death,
Or liuing else in deadly feares,
while I had ioyde this breath.

But

But ſith that all my doubtes are paſt,
I ioy, and ioy againe:
For that I haue obteind at laſt,
redreſſe of greateſt paine.
And you deare dame to whom I write,
mine onely ioy and ſtay,
Be glad with me, reuiue your ſpirite:
as well I truſt you may.
For though the time not yet be come,
it is not long behinde,
Ere we ſhall ioy the totall ſumme,
and haue our wiſhed minde.
Then ſhall be tride our truthful harts,
then ſhall our loue be ſhowne:
Then ſhal be left our lingring ſmarts,
then ſhall no griefe be knowne:
But in the meane time faithfully,
(as doth of right behoue,)
Let each ſhew other conſtancie,
with ſtedfaſt fired loue.
Let both our mindes together grée,
as though they were but one:
Sith both our heartes ſo fired bée,
as can be better none.
Whereof I doubt not (God I take
to witneſſe at this time,)

For I had rather life forsake,
then chaunce shoulde such a crime.
The like I knowe in you doth rest,
and shall continue still:
As faithfully you haue exprest,
your true loue, and good will.
Thus rest I then my heart (my deare,)
(who makes my ioyes excell:)
The gods vs guide from douting feare
And thus my deare Farewell,

FINIS.

A Louer sicke for verie loue,
To pittie doth his Ladie moue.

SIth God doth guid the course of man
directing all his wayes:
And ordereth euerie liuing thing,
as his good will doth please.
We mortall men must nedes submit,
our selues to Gods decrée:
And lok what fate shal please him send
therewith content to bée.
Sometimes by health & wealth he doth
declare his feruent loue,

And

And oft againe with ſickneſſe greate,
our veſſels fraile doeth proue.
As for example, I my ſelfe
of late his hand haue felt:
But nowe at laſt moſt lowingly,
with me againe hath delt.
Yea Atropos had almoſte cut,
my vitall thred a ſunder:
If th'other Siſters had not ſayd,
it ſhoulde continue longer.
Yea dreadfull death ſtode at the dore,
and would haue ſtepped in:
If mightie Ioue, (who ruleth all)
had not contrarie bin.
Thus haue I toſt the toyling ſtrife,
twirt lingring life and death,
Which almoſt had bereft from me,
this preſent vitall breath,
Then iudge nothing amiſſe (my déere)
ne let me blamed bée,
Although in déede of many dayes,
I haue not bene with thée.
For ſure thou haſt béene ſtill with me,
and preſent in my mind:
Thogh feéble ioynts & lack of ſtrength,
at home my corps aſſignd.

So that I could not come to thée,
as I would feigne haue done.
And as I will by Gods good grace,
when I my health haue wonne.
But in the meane time this shalbe,
thée heartily to pray,
That if thou haue occasion for,
to come, or goe this way,
To take the paines to visit me,
with passions yet oppreſt:
For sure thy pleasure will me ioy,
and purchase me great reſt.
Thus being bolde nowe for to craue,
this fauour at thy hand,
With fingers faint I finish here,
and still thy seruaunt stand.

FINIS.

A faithfull Louer feeling smart,
doth rippe his Ladie false of hart.

LIke as the Crocodyle,
that beaſt of cruell kinde,
Doth weepe & wail, & make great mone
mans senses so to blinde:

And

And doth diſſemble much,
with flattering falſe intent:
As though great loue, & friendſhip eke,
to him poꝛe man ſhe ment.
Vntill ſuch time that ſhe,
haue caught him in her clawes:
But then (Alas) with bloudie teeth,
ſhe kils, where is no cauſe.
So thou (deere dame) haſt done,
(oꝛ wouldſt at leaſt) by mee:
Not foꝛceing foꝛ to hurt thy friend,
though no iuſt cauſe there bee.
May I not iuſtly ſay,
oh cruell Tyger than,
What meaneſt thou in raging wiſe,
to kill a faithfull man?
Is faith full firmely fixt,
is promiſe perfect made,
Of thee (deare dame) no moꝛe eſteemd?
then cruell is thy trade.
Why ſhouldeſt thou deſtroy,
the heart that would thee well:
And after pleaſaunt friendly woꝛds,
to ſhewe thy ſelfe ſo fell?
Yow canſt thou then excuſe,
thy double dealing heart:

Sith vndeserued certeinly,
thou causest me to smart:
But for thy fickle faith,
and promise broken so:
The Gods (no doubt) shal thée reward,
with pinching paine and wo.
Then shalt thou iustly feele,
how thou hast delt with mée:
And then also shall I reioyce,
thy punishment to see.
I read how Harpelus,
faire Phillida did pray:
But she with checking taunts & mocks
his purpose did gainesay.
The Gods regarding this,
toke pittie on his case,
And punished her cruel fact,
within a little space.
Her heart was shortly set,
on fire, with Corins loue:
Who passed not a pin for her,
as she did plainely proue.
Whereby she pinde away,
the like may chaunce to you,
Or greater punishment (no doubt,)
sith thou hast beene vntrue.

Thinke

Thinke not therefore thou canſt
vnpuniſhed remaine:
For why: thy fault is worſe then hers,
an hundreth fold certeine.
Well, well, I ſay leaue off,
thy cruel ſcourging minde:
And practiſe not thy faith to be,
ſo falſe and ſo vnkinde.
Elſe ſhalt thou ſurely feele,
the force of Cupids bowe:
Whoſe arrowes haue not toucht thee (yet,
as thou doſt plainely ſhowe.
And thus (deare dame) adieu,
ſith that thou art ſo ſtraunge:
For certeinely I knowe right well,
that England is no graunge.
And nowe I will take hold,
vppon ſome ſtedfaſt ſtay:
Not forceing for the ſlipperie Eele,
ſith ſhe will needes away.
And as the burned child,
the fire ſtill doth dreede:
So am I warned now at firſt,
hereafter to take heede.

Finis, ꝙ W. F.

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